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LETTER FROM DR. WOOD.

THE following letter from the Secretary now abroad, dated Alexandria, March 5, presents gratifying statements in regard to what he saw and learned on his way to, and in, Egypt.

Material, Social and Religious Progress in Smyrna.

In accordance with the expectation which I have announced in previous letters, I left Constantinople, February 24, en route to the annual meetings of the Syria and Central Turkey missions; availing myself of an excellent opportunity for seeing a little of Egypt and Palestine (of course at private expense) on the way. Through the favorable ordering of a kind Providence, my passage to this port was one of very unusual smoothness and pleasantness. A detention of nearly a day at Smyrna enabled me to have some agreeable intercourse with Mr. Ladd and his family, and Dr. Van Lennep, to learn somewhat more particularly than I knew before, of the progress of the evangelical cause in that interesting site of one of the seven churches of Asia, and to see, also, indications of the material and social changes that are passing over that city, in common with other parts of the Orient. The much improved appearance of the burnt districts, now rebuilt; the rail-way track, and the massive stone edifices constituting the station at "the point;" the buildings covering what, on my former visits, was a large vacant space, traversed by good Father Temple in his daily walks for exercise; the excellent new road to Bournabat, thronged by handsome French carriages; and a general aspect of thrift and life; all impressed me very pleasantly, as to the future that is opening for Smyrna. But it was still more gratifying to see in the noble establishment of the devoted German ladies, the "Prussian Deaconesses,"—containing 212 female pupils, of all the nationalities except

Turks, who are receiving an education under a strong evangelical influence, —and in other things which I cannot now particularize, a pledge that irreligion and the spirit of worldliness will not be left without a struggle for the possession of ground that is given up by superstition, and the errors of a sincerely held false faith. The course of our steamer before reaching Smyrna, gave its passengers a good view of the Troad and the island of Mitylene, and subsequently we passed along Scio and Samos, near Patmos, by Coos, and in sight of Rhodes; our route coinciding in part with the track of Paul in his journey to Jerusalem, (Acts xx. and xxi.) and permitting us to see the rock on which that most sublime and consoling disclosure of things future ever granted to man, was given to the servant of Jesus, who was in exile there for the truth's sake, and the comfort of the church in all after ages. To look on such scenes must ever tenderly affect the Christian heart. I hope never to forget the emotions which the sight of them awoke in my bosom.

Alexandria to Cairo—The Great Pyramid.

One day having been given to the strange mingling of Occidental and Oriental things in this mart of active commerce, on the line which connects England with India, six hours of steam locomotion took me over the 130 miles of railway to Cairo. It is my privilege in this excursion to accompany Rev. I. G. Bliss, whose official duty calls him at this time to Egypt. On our arrival in Cairo, I was cordially invited by the missionaries of the American United Presbyterian Board, to join Mr. Bliss in accepting their hospitality. This has given me a fuller opportunity than I could otherwise have had for gaining just the information concerning the present state of this country which I desired to gather. Two days, while Mr. B. was occupied in settling his arrangements and devising plans for Bible distribution, afforded me time for the objects most interesting to a visitor in the city and immediate vicinity. Yesterday we devoted (in company with Mr. Bliss, a young Scotch friend of the missionaries, and Mr. Sarkis Minasiyan, our truly Christian and generous, wealthy Armenian friend of Constantinople, who, with his family, came with us) to the Great Pyramid, having a delightful day for the purpose. As the day was to me one of associations of a peculiarly afflictive character, the impression of the solemn grandeur of that mysterious monument was mingled with a deeper sense than I might otherwise have experienced, of the infinite value of the revelations of immortality, which the builder of that gigantic work could not have known. It is impressive to contrast the permanence of that vast mass of rock, piled up by hands that have been, probably for more than 4,000 years, dissolved into dust, as compared with the perishableness of all in human life that belongs merely to earth. But when, after our return to the city, I saw a school of usually seventy-five girls, under the faithful instruction of Miss Dales, an able and devoted Christian teacher, and heard their recitations, in Arabic, of Christian truth, and then had an interesting interview with three Armenians, one of whom is an elder in the missionary church, and learned particulars of the progress of the gospel in this dark Mohammedan

land, I could not but exult in the higher glory of our work, in the more enduring structure which we can erect to God's praise in the salvation of never dying souls.

The United Presbyterian Mission.

Three of the members of the Presbyterian mission in Cairo are absent on account of ill health. Rev. Messrs. Ewing and Hogg, who, with their families, have laid me under an obligation of gratitude that I shall ever delight to cherish, seem to be men of the right stamp for a position requiring very high missionary qualifications. They occupy premises which were given to the mission by Said Pasha, the late Viceroy. The building was formerly a hospital. It stands on the Esbekieh, or great public square, and furnishes apartments for three or four families, several convenient school-rooms, and a chapel for public worship. The gift was a singular act of generosity in a Mussulman ruler, and secures to the mission advantages which are above its great money value. I was pleased to ascertain that the policy of the brethren, in respect to the mode of conducting schools, and the principles of intercourse with the people and ecclesiastics, is similar to that of our missions, and that the success realized is far beyond what I had supposed it to be. Opposition begins to be made by the Coptic ecclesiastical authorities, but as yet without any great effect. A church of forty members has been gathered. A boys' school, in which Christianity is taught fully and plainly, contains five or six Moslems among the 70 or 80 scholars. It has numbered about 150, of whom from 30 to 40 were Moslems; but the present Pasha, by establishing new schools and holding out special inducements, has drawn away most of the latter. Two girls' schools, one taught by Miss Dales and one by Miss Hart, are flourishing, and several of the pupils give evidence of piety. Of the church members, all but six or seven are adults, and only five or six are females. The circulation of the Scriptures, and other religious books, is on a scale which I was not prepared to expect. While the work of the mission takes hold more especially of the Copts, it is by no means confined to them. The prevalence of Arabic as a universal language is a great advantage, in comparison with the Babel confusion of tongues in Turkey.

The Culture of Cotton.

Egypt is reaping a golden harvest from our calamities. One-third of its land, I am told, is this year devoted to the cotton culture. Immense quantities of unpressed bales of the article are on the line of the rail-way, and large numbers of camels, laden with it, we saw adding to the supply. The agent of the rail-way says that 188,000 such bales have been brought over the road during the last forty days. A statement in the *London Times*, gives the value of exports of cotton from Egypt during 1862 at £7,000,000; and in 1863, at £12,000,000. The overflow of the Nile at its last rise, did immense damage to this year's crops, and a great destruction of cattle by murrain, (one Pasha saving but ten or twelve out of 4,000,) has inflicted a heavy loss; so that the cost of living is now unprecedentedly high. This last

event, however, may be the means of a corresponding benefit, by introducing steam agricultural machines, of which several have been brought into the country.

We have returned to-day to Alexandria, to take the steamer, which is to sail on Monday morning for Jaffa. Besides the interest and profit to myself of the expected visit to Jerusalem, if I am divinely aided in one part of my design in going thither, I may hope to be useful to our work among the Armenians, by a conference with Bishop Gobat.

ANOTHER LABORER ENTERED INTO REST.

THE death of Mrs. LUCELIA T. BARKER, wife of Rev. William P. Barker, of the Mahratta mission, was announced in the last number of the Herald. She died at Pimplus, on the 27th of January last. One who had long known her well, has furnished the following tribute to her memory.

“It is ten years since Mr. and Mrs. Barker entered the service of the American Board, first at Ahmednuggur, afterward at Khokar. At the time of her decease, they were commencing a new station at Pimplus. Mrs. Barker was born at Avon, Conn., where her parents still reside. In her infancy she was dedicated to God in baptism, and carefully trained by a mother who well remembered the import of that ordinance. While yet a child, she seemed very conscientious, and habitually inclined to seek after God; but not till the age of seventeen or eighteen was her new life so clearly developed to herself, that she ventured to make a public profession of her faith in Christ. She was then an assistant pupil in a boarding school in New Haven, Conn., and united with the church of which Dr. Bacon is pastor in that city. From that day forward, her thoughts ran much upon the work of foreign missions. Her symmetrical piety, and her native ability for acquiring knowledge, were remarkable; but these being associated with winning manners and an aptness at teaching, seemed to indicate that she was destined to fill some prominent sphere. She was solicited to take an appointment as teacher in a school on Mt. Lebanon. That proposal she could not then accept; but, a few months later, the way was opened for her to enter another portion of the great field abroad.

“She became connected with the Mahratta mission in the summer of 1853; her marriage having taken place in July of that year, a few weeks before embarking for India. Of her life there, not much need be said. She soon made herself so familiar with the language, that she became an excellent helper in teaching, and in useful intercourse with the people. She was there the same gentle, heroic, faithful Christian that she had been here, amid former scenes. She loved her work, took great comfort in teaching the children and others assigned to her charge, was an invaluable helpmeet to her husband, and one of the best of young mothers. Those who took part with her, in prayers and labors and social converse, could not fail to love and admire her.

“Her health and life had long been giving way, through protracted labors and repeated sicknesses; but especially through paroxysms of disease of the heart, to which she suddenly fell a victim, at the last, as she was about attempting to revisit Ahmednuggur, in quest of medical aid, and for the sake of a change of air. Mr. Barker writes:—At 3 P. M., she called me to her side and said, ‘I think all our preparations for going away, are in vain. I feel that I shall die here.’ This she said, with perfect composure, at the same time adding: ‘My hands and feet are numb, and a feeling of extreme prostration has come over me.’

“She sent messages to friends far and near; especially to the native helpers and the Christian women; and called her two children to her side, giving them a parting blessing and a kiss. She struggled and suffered through the night; ‘till 3 A. M., when she fell into a dull, heavy, half-comatose sleep, from which she never awoke. Just as the sun arose, she drew a last, long breath, without a struggle; and all was over. Her pure, gentle spirit went to take up its abode in the mansions of the blest.’”

To this notice, a few extracts received from India may properly be added. A writer in the *Bombay Guardian* says: “All who knew Mrs. Barker will testify that she has done what she could, giving her best energies to the cause she had at heart. Her health of late has been such as would have justified her in revisiting her native land; but she was loth to leave the station of Khokar until there should be another mission family to take the place; and when such a family arrived, Mr. Barker and herself were led, by providential circumstances, to plant a mission centre at Pimplus. Her remains have been laid beside the Pimplus church; and the hearts of many are made desolate, in that and in the neighboring villages.

“There was noticeable in Mrs. Barker the unusual combination of an elevated, poetical habit of mind, with excellent common sense and practical benevolence; a love of the beautiful, with a hearty devotedness to the welfare of her fellow men. She was willing to spend her days in relieving the common wants of common men; in revealing to them the highest wants of their natures, and leading them to the fountain of living waters. She was truly a helpmeet to her husband, whom, with her two children, we commend to the prayers of Christian friends. Her death was not believed to be at hand until the evening before her decease; but her trust was in her Saviour, her mind was clear and calm to the last, and her end was peace.”

Mr. Ballantine, of the mission, writes: “She was happy in the thought of going to dwell with Jesus, and happy in the thought of dying in that place, where she had hoped to live and labor; and she requested that she might be buried just there. The whole was ordered just right by a wise Providence, and we would not change any of the circumstances now, if we could. You knew, personally, the lovely character of this dear sister, and how much she enlivened our mission circle, by her cheerfulness and her powers of conversation. Few have such intelligence, and refinement, and delicacy of feeling, as she had. Yet, with all her refinement and sensitiveness, she loved to teach the native women around her, and to tell them of Christ. During

the last years of her life, she exerted herself in this work even beyond her strength, and though she often found the women slow to listen, and many even of the Christian women gave her pain by their disregard of her instructions, she was not discouraged, but continued to work as she was able; and we cannot but hope that her death will have an effect upon many whom her living exhortations failed to influence. Her memory will be very precious, both to the mission families and the native brethren; for all loved her."

ITEMS OF INTELLIGENCE.

SANDWICH ISLANDS.—Several letters from this field indicate, on the whole, quite favorable prospects with reference to the introduction and establishment of the contemplated changes, especially the dividing of old, large churches, into several smaller bodies, with native pastors. In some cases, as was to be expected, serious difficulties are encountered, but there is obvious progress. Mr. Gulick, Secretary of the Hawaiian Board, after spending a few weeks on the Island of Hawaii, speaks of being greatly encouraged by what he saw there. Mr. Paris "proposes dividing South Kona into three churches and North Kona into at least two, if he can find men to fill them;" and about the first of January he commenced instructing a theological class. One promising man has gone from Kau to Wailuku, to spend a year in study, and will probably then become pastor of one of the three churches which it is proposed to form from the one in that field. The female school at Kau has been in operation several months, with perhaps "satisfactory results." There are 12 pupils. "At Hilo, Mr. Coan has taken hold fully and wisely," proposing to divide his district into eight churches. He also has a theological class. At Waimea, Mr. Gulick says, "I found Mr. Lyons going forward at a wonderful rate, in organizing churches and securing pastors. Hamakau he divides into three churches. Two of these had already selected their pastors." At Kohala, on the other hand, "Mr. Bond says he cannot induce his people seriously to look at the idea of a native pastorate."

Mr. Paris, of South Kona, mentions the last Sabbath in January, as a very interesting day with him at Kailua. Seven persons were admitted to the church—three on profession and two by letter. He writes: "The Jesuits are redoubling their efforts in all this region, entering every village and house, establishing schools, baptizing and making proselytes by every possible means."

On Oahu, Mr. Clark writes: "One of the most promising licentiates has been ordained and installed at Waianae, and Kuaea has received and accepted a call from the church at Waialua, Mr. Emerson resigning his charge in consequence of ill health. Paule Kapahaku, the blind preacher from the Marquesas mission, is now acting as Mr. Smith's assistant in the second church at Honolulu, usually preaching once on the Sabbath.

An item of painful intelligence from the Islands is that Mr. Mills, the efficient and valued President of Oahu College, has been constrained to resign his place, on account of failing health.

SENECAS.—Mr. Curtis, now laboring among the Seneca Indians in New York, wrote April 4, respecting the first quarter of the year: "We have had many meetings, and at times there has been, apparently, much interest; but as to how much

good has been done, I can judge but little. Many backsliders seem to be reclaimed, and quite a number of young men and women have expressed hope in Christ. Thirteen young girls have joined the church, on profession of faith, all from the Orphan Asylum except one. We have now only 123 regular members of this church, so many have gone to the Methodists and Baptists. I have tried to cultivate a better state of feeling between the different denominations, and think good will grow out of it."

GREECE.—Dr. King mentions the formation of a society, by the twenty-five or twenty-six editors of newspapers at Athens, which is "to meet once a week to discuss subjects connected with the good of the country." By a large majority, they chose Dr. Kalopothakes, editor of the *Star of the East*, for their President. He is the only one, Dr. King writes, "who, during my late troubles, ventured to come out boldly and take my part, and combat the 'Holy Synod of Greece;' declaring himself in favor of entire liberty of speech and discussion on religious subjects."

WESTERN TURKEY.—Mr. Parsons, of Nicomedia, speaking of a recent tour, says: "In passing over the great and rich plain watered by the Sakarius river, from Geiveh to Nice, I was struck with the stimulus which the war in America has given to the culture of cotton. Cotton was raised here before America was discovered, but the introduction of American seed, the plough and the gin, bid fair to make it, under the fostering care of the Government and the foreign demand, a rival of the silk business." He found many encouraging things with reference to the missionary work. Of the Koordbeleng district he says: "The door is wide open, but we find no right minded man to enter and labor in that field, containing over fifty towns and villages." At the close of his letter he states, on another subject: "The Pastors of the neighboring churches met in this city last month, to form a Presbytery or Association, to include the churches in Adabazar, Baghchejuk, Nicomedia, Bilijik, Broosa, Bandurma, and such as may be organized within the bounds of Bithynia. The plan which they formed is to be submitted to the churches, and if they approve of it, there will be a meeting of pastors and delegates at Broosa next September, for more complete and permanent organization."

Mr. Washburn writes from Constantinople, April 8: "Two Turks have been baptized in this city within two weeks, both bearing the same name, *Ismail*; one by Mr. Williams, (Selim Effendi,) who received his first impressions in favor of the truth from Mr. Williams of Mardin, when sent to his house by the Turkish Governor as a police officer, to inquire into his business at Mardin. The other was baptized by Dr. Pfander, of the Church Missionary Society, and is, I believe, the first Turk ever baptized publicly in *Stamboul proper*. He is a man in whom we all have confidence. He received his first impressions in England. His baptism caused some excitement and some threats, but nothing more. I think the news which comes to us from the interior, as to the Armenian work, is on the whole, more favorable than it has been for several years."

CENTRAL TURKEY.—Mr. Morgan writes from Kessab, March 14: "We celebrated the Lord's supper here a few weeks since, and admitted nine new members to the church on profession of their faith. Twenty-nine little ones were baptized. We had a remarkably solemn and interesting day."

EASTERN TURKEY.—Mr. Burbank wrote from Bitlis, February 13, mentioning another affliction, the death of his infant son, after an illness of only one day,—the third child removed from the mission families at that station within fifteen months. He says: "We have recently examined eleven persons as candidates for church

membership. It is pleasant to mark the workings of the Holy Spirit on their hearts."

Mr. Wheeler, of Kharpoot, writes, (January 26,) "Our schools and congregations, in the city and at the majority of our out-stations, were never so full; the sales of Scriptures were never so large as within the past two months, and that notwithstanding such poverty of the people as has not been known for many years; the people were never so liberal; and our church members were never so active in labors to enlighten others. There is good prospect of a supply of the right men and women for our two schools."

CEYLON.—Mr. Hastings, forwarding the "tabular view" of the Ceylon mission for 1863, says: "Forty have been added to the churches during the year, on profession of faith. Eight have been excommunicated, six removed by death, and thirteen dismissed to unite with churches out of our connection, which leaves a net gain of thirteen members. Over 1,600 children and youth have been under instruction. We think there is steady progress in our work, though not as rapid as we should be glad to see."

ZULUS.—Mr. Lindley wrote, January 29: "We feel sure that spiritual matters on our station are in a better condition than we found them eleven months ago. The Holy Spirit has, we hope, done a good work in some hearts, but in how many we are not prepared to say. Recently eight new members have been added to our church fellowship, and one who was under censure has been restored. A few others have applied for admission, but we have judged it best to keep them back a while longer."

LETTERS FROM THE MISSIONS.

Fuh-chau Mission—China.

ANNUAL REPORT.

REPORTING for the year 1863, in behalf of the Fuh-chau Mission, Mr. Woodin notices first, the preservation of life among all the members of the mission families, and the comfortable health granted to most. The mission now occupies two stations,—one at Nantai, and one within the city of Fuh-chau,—and three out-stations. At Nantai, two preaching services have been maintained at the church on the Sabbath, and there has also been preaching on "most of the week days," with "always some attentive listeners." Mr. Peet, when not absent in the country, has had two exercises on the Sabbath at the Maken chapel. Five persons have been added to the church by baptism and two by letter, and nine were dismissed to form a church in the city. The present number of members is twenty-three.

In the city, also, two preaching services have been held each Sabbath, at each of the two preaching places of the station. The church was formed with nine members, and

two were added in November by profession, making the present number eleven. There are one or two inquirers. Twice each week Mr. Woodin has a week-day service at the chapel, which is also opened by the helper, for preaching and conversation, daily. Street preaching has been practiced to some extent, mostly by Mr. Hartwell.

Out-Stations.

The report says:

Perhaps the most marked evidence of the progress of the work during this year, and of the blessing of God, has been at the out-station at the walled city of *Changloh*, about seventeen miles from Fuh-chau, in a south-easterly direction, and containing from twenty thousand to thirty thousand people. It had been visited occasionally, at long intervals, during past years, but no lodgment had been effected, until, in January of the present year, Mr. Peet went there with

a helper and one of the church members, and almost immediately succeeded in renting a small room for the preaching of the truth. The hearts of some of the people seemed prepared to receive the gospel at once. Six men and one woman speedily cast away their idols and tablets, and their open sins, began to keep the Sabbath, and in the midst of reproach and some persecution, confessed Christ as their Lord. Of the seven, three were over sixty years of age, two were of middle age, and two were youths. Threats were uttered, of driving off the foreigners and injuring the converts. An appeal was made by some of the citizens to the magistrate residing in the city, for his aid to that effect; but he is said to have replied: "The Governor General, the highest officer of two provinces, allows the foreigners to preach and reside within the same city walls as himself; how then can I be expected to drive them out of my District." Some of the immediate neighbors have always been well disposed, and now there is little direct opposition. The seven persons were baptized and formed into a church on the last day of May. This was the second church organized by the mission, the city church having been formed nearly a month later. There are now two inquirers, young men.

The place is easily reached by water, and has been visited regularly, by the missionaries, and an "excellent helper has been stationed there most of the year." At *Langpuo*, occupied by a reader most of the year, under the care of Mr. Peet, there are two church members, and three persons "who seem convinced of the truth." *Nangseu*, fifteen miles south-west from Fuh-chau, is a central point and market-place. Five church-members and one helper reside "in its outlying villages," and it has been occupied most of the year by a helper, and often visited by Mr. Hartwell. Several other places are mentioned as having been visited.

The Church.

The following statements respecting the increase of the church are worthy of notice.

The history of the increase of converts in this mission, leads us to expect, through God's blessing, greater things than these. During the first ten years of the mission, that is, from January 1, 1847, to December 31, 1856, there was but *one* recorded instance of baptism, and that person was afterwards excommunicated. The next five years, 1857 to 1861 inclusive, brought into the visible church *twenty-two* converts. The last two years, 1862 and 1863, have added *twenty-three* persons on profession of faith,—just as many as during the previous fifteen years,—and *two* by letter from other churches. Of the above number, fourteen have been received by baptism, and two by letter, during the past year. The whole number received from the first is forty-eight, of whom forty-one are now living, and in good standing in the church. This progress gives proof, to one who knows the circumstances of this people, that through the Lord's favor, the work here is steadily advancing, and more rapidly each year.

Week of Prayer—Helpers.

The week of united prayer for the conversion of the world, was observed by all the missionaries, and by the native churches in concert, and was a profitable season. It is worthy of consideration also, that in the month of January, soon after this week of prayer, the opening was obtained at *Changloh*, followed soon by several conversions.

The mission has six helpers, and hopes soon to have "a class of three, preparing, by study and practice, for the work of preaching," and another class of boarding scholars. The report states: "That such persons can be found in our churches, is an evidence of advancement for which we feel deeply grateful to the Lord of the harvest."

Needs.

We still greatly need a large, convenient, and central chapel, within the city walls of Fuh-chau. A small, inconvenient, and in summer uncomfortably hot

building, on a cross street, in New York, would hardly be thought sufficient for disseminating in that city, and thus through the State, a doctrine designed to pervade and renovate all classes of the population. Yet such is the place occupied by our mission as yet, in this proud city of Fuh-chau.

It will be seen, in view of the openings for labor mentioned, that we need more laborers. With the district cities all open to us through this prefecture of Fuh-chau, with the five other prefectures of *Yen ping*, *Kien ning*, *Shan wu*, *Fuh ning* and *Hing hwa*, most easily accessible from this port, in part explored, but as yet wholly untouched by missionary labor, it is evident that were the two new missionaries already asked for, but not received, now in the field, with the language learned and ready for work, still the work would loudly call for more laborers. We believe that no young man, whom God leads here and permits to labor for him among this people, will ever regret a single self-denial incurred for this end, or a single effort put forth.

But much as we need more laborers, both native and foreign, still more do we need the prayers of American Christians, that we and the native church may be filled with the Holy Spirit; so that we and they may live and speak for Christ, in such manner as we ought, and so that great grace may be upon all who hear the Word.

LETTER FROM MR. WOODIN, JANUARY
22, 1864.

Riotous Outrages against Christians.

IN this communication Mr. Woodin gives some account of outrages at Fuh-chau which, judging from other published statements, were of the most aggravated character.

Since our annual letter was written, we have had exciting times here, within the city walls. Satan would seem to have become enraged at the spreading of light in his strong-hold, and to have attempted to stop the farther triumph of

the truth. On Sunday, January 17, the Methodist brethren in the city held a quarterly meeting and love-feast, and had received five persons to communion, for the first time. Of these persons, three were of one family, living in the city,—a man, a woman, and a lad of twenty. It is now said that this woman was a bad character originally; but whether this was known to the missionaries or not, I am not informed. They had their communion as usual, in the morning, with closed doors. A great crowd assembled, and there was much vile talk in regard to what the women were there for; yet all was well enough till service was over, and the three missionaries returned home to dinner. While they were at dinner, I think, the doors were opened by the helper, to talk and preach to the people outside; but a number of rowdies began at once to abuse the Christians, to tip over the seats, and otherwise make trouble. The helper sent men to inform the missionaries, and they went, without the knowledge of the crowd, to the district magistrate, and procuring several of his runners, went with them to the chapel. On entering the door, and seeing the rowdies at work, they seized several; but some were hustled away, two were released by the little magistrate there,—he being surety, in a manner, for them,—and one was taken to the district magistrates and judged; the sentence being that he should acknowledge his fault, by going with the runners to the chapel and burning two candles there, in the presence of the people. The runners let the man go, for some cause; and it seems to us probable, that as he was a graduate of the first degree (or A. B.) he and his friends, feeling disgraced, excited the people to raise a mob.

Within two or three hours after this took place, a great crowd gathered, and tore out the inside of three chapels, as far as this could easily be done; stole the personal effects of those of the native helpers who resided in them; and grossly abused some of the females who were

living in the back part of two of the chapels. Our own little chapel was broken open, the front boarding mostly torn down, some of the seats broken, and the desk &c. pulled over; but the damage to this was very slight compared with that to the other three chapels, of the two other missions here. The mob also broke into the house of the Rev. C. R. Martin, of the Methodist Episcopal mission, and destroyed the furniture of three rooms, his family having taken shelter in an adjoining temple. Here the officers came to their rescue, and the rioters dispersed. Thus was every *public* chapel within the city walls of Fuh-chau torn and abused. Our own houses, i. e. those of Mr. Hartwell and myself, were uninjured. Mr. Hartwell was absent at the time, at *Changloh*. We were somewhat anxious lest they should attack our houses, but our nearness to the district magistrates, and above all, a kind Providence, kept us from harm.

The magistrates, both native and foreign, are exerting themselves to arrest and punish the guilty, and we shall doubtless be paid for all the pecuniary damage. Both Consuls, [the English and American,] are acting in union and with great energy, to obtain security against any such thing in the future; and we now feel pretty safe again, though the ladies have gone to the other mission houses, outside the city, temporarily. We hope and expect, that out of this trouble there will come to us greater freedom to preach, and more security against annoyance; and that the people will know us and our doctrines far more extensively.

Madura Mission.—India.

CUMBUM.

LETTER FROM MR. NOYES, DECEMBER 30, 1863, AND JANUARY, 1864.

THE reader will find this letter one of considerable interest, as indicating that, in the field to which it specially refers, favorable

changes are taking place, and the way of the Lord is being prepared. Mr. Noyes commences with a reference to the field which the senior Secretary of the Board had so recently visited at the Sandwich Islands, and the providential preparation which seemed to have made that field, in good measure, ready for the harvest before the first missionaries arrived upon the ground, and says: "We have a comparatively hard field of labor, and the work advances slowly; but our friends and constituents must not be impatient nor discouraged. The work is of God, and the day of India's redemption will come in God's own way, and in God's own good time."

Progress.

In taking a review of the work in my special field, I find a few signs of progress during the past year. At the close of 1862, the report of Cumbum Valley station gave 1,100 as connected with the congregations; the report of this year gives 1,150. This shows a small increase, but the statistics by no means give all the facts in the case. To one congregation alone, 90 new members have been added; to two others, 18 each; to another, 15; and to another, 12; and a new congregation of 13 members has been commenced. On the other hand, one congregation shows a loss of 40 members, another of 20, and others of a few more; so that while there have been 170 additions, we have lost 120, leaving the net gain 50.

A Higher Class Reached.

Special reasons for the large falling off in some of the congregations are referred to, and Mr. Noyes remarks:

There is, in my view, less disposition than formerly among the lower caste people, to join our congregations. All the losses in my congregations this year have been from these, while nearly all the accessions have been from what are regarded as the higher caste, or citizens, in distinction from outcasts. The reason of this change appears to me to be this. Our congregations in the beginning were all made up of the poorest and lowest classes. They came to us for protection against the oppres-

sive ryots, and with the hope of worldly gain. The missionaries were then able to help them somewhat, and very properly did so; at the same time availing themselves of this influence to bring them under Christian instruction. Now, the lower classes, as a general thing, are more independent than formerly. By their connection with Europeans, as servants and otherwise, many of them have obtained wealth and a kind of respectability. Some also have obtained education, and all are better protected by the Government, and know their rights better than formerly. The consequence is, that they do not need our aid and protection; and if they did, we are either unable or unwilling to help them as to worldly circumstances, to any great extent.

Again, we require of those who come to us more than we did formerly. Instead of doing every thing for them, we expect them to do something for themselves. If they want a church or school-house, we expect them to contribute towards its erection. We have also more strict rules in relation to the observance of the Sabbath, and attendance on the means of grace; and if any habitually absent themselves from church we strike their names from our list. These facts account, in some measure, for the decrease of accessions from the lower classes.

The cause for the increase from the higher classes, and their greater readiness to join our congregations, seems to be, that the gospel and the Christian religion have become better known by them. A great amount of Christian light has been diffused in this field, on account of the existence of these same low caste congregations, which were at first received on a rather questionable basis. They were a stepping-stone to the introduction of the gospel to a higher class, and the light having become diffused in this higher class, which is in fact a middle class, besides being received by them more intelli-

gently, and often with a conviction of the truth, will, from this point, not only work its way upward into the still higher ranks of society, but also have influence downwards upon the lower classes, producing in the low caste congregations a better type of Christianity than has heretofore existed.

I would by no means give the impression, that all who join our congregations, even now, are truly converted, and come to us solely from a conviction of the truth. That they are more intelligent, and have clearer views of what Christianity is, and for the most part are hearty and sincere in what they do, I have no doubt; but that they are in most cases influenced by various motives, more or less worldly, is equally true.

Diminished Opposition.

Another sign of progress is found in the fact, that the heathen, as a general thing, make much less opposition to Christianity than formerly. There is some opposition and even persecution, but it is chiefly instigated by Romish priests, brahmins, and a few Zemindars. The reason of this change I take to be the same that I have already mentioned as a reason why there is, among some of the higher classes, a greater readiness than formerly to join our congregations; viz., that Christianity is much better known than formerly. Christian instrumentalities have been more or less in operation in this vicinity, for many years.

The Congregation at Kombey.

January 7th, 1864. Since I began this letter, I have made a tour of six days in Cumbum Valley. New Year's day I spent in the village of Kombey. On my arrival there, just before day-break, I found the church lighted up, and the congregation together, engaged in religious exercises. The room was crowded with the members,—men, women and children. As they had been together since 4 o'clock, I detained

them only to give New Year's congratulations, with singing and a short prayer. This is the congregation referred to in the former part of this letter, to which there has been an addition of ninety members. It now numbers 233 persons, mostly from caste families. I have written respecting this congregation in a former letter, and I now learned an additional fact. For sometime, the members, being connected with the heathen in the cultivation of gardens, used to water them on the Sabbath, as on other days; but about two years ago they entered into an agreement with one another that they would do no work on the Sabbath; not even what some had thought the indispensable work of watering their gardens. The heathen looked upon the movement with some incredulity at first, and watched them to see if they would persist in it; but finding that they continued in this course without injury to their gardens, they have concluded to adopt the same course themselves, and it is said that there is now no work on the Sabbath among the shanars of Kombey, even though many of them are still heathen.

New House of Worship.

The congregation had intended to have their new church dedicated on New Year's day, but on account of the difficulty of obtaining lime for the plastering it was not finished. It is a brick edifice, substantially built; and though considerably larger than their old, mud-walled building, it is found even now to be too small for the congregation, and will soon have to be enlarged. The people have manifested much interest in its erection, and have contributed according to their ability towards the expense.

The Native Preacher.

The catechist is a very faithful and energetic man, and quite skillful and successful in the management of the congregation. He has been approved

by the mission as a candidate for the pastoral office, and studies have been assigned him with reference to a future examination; but the building of the church, and the instruction and management of so large a congregation, have so fully occupied his time and thoughts, that he has not felt that he could prepare himself as he desires, and I shall probably not be able to induce him to present himself before the mission for examination, unless I can release him from the congregation and give him a year for study in the seminary. Such a course of study would without doubt be of great service to him, but situated as he is, with a family, he would find it very difficult to go to the institution, and I should find it hard to fill his place at Kombey. He is now, to all intents and purposes a pastor, excepting that he does not administer the sacraments and solemnize marriages. It would be a relief to me, and a benefit to this and neighboring congregations, if he could do these things, and I therefore desire to have him ordained.

Mahratta Mission.—India.

LETTER FROM MR. BALLANTINE, JANUARY 25, 1864.

Death of a Native Pastor.

MOST of this letter is devoted to an obituary notice of one of the first two native pastors of churches in the Mahratta mission field; a notice which the readers of the Herald will be glad to see. It is decidedly one of the most hopeful features of modern missions to the heathen, that now so many native converts are coming forward as faithful and effective laborers,—pastors, preachers, catechists, and teachers,—helpers in the mission work, winning many of their countrymen to the love of the truth.

The commencement of a new year has brought with it many mercies, for which we, as a mission, have great reason to be thankful; but we have now to speak of a loss just sustained, which causes grief. Rev. Hari Ramchander,

pastor of the First Church of Ahmednuggur, died on the 11th inst. at Bombay. His death was very sudden, although he had been seriously ill for a year, but we have no doubt that he was prepared. He fell asleep peacefully and quietly, and waked to find himself in heaven. We cannot mourn for him, but for his large, bereaved family we would mourn, and also for the missionary work, which has lost a valuable laborer.

First Connection with the Mission.

Harripunt was about forty-six years of age. He first became connected with the mission in 1836, as a school teacher, was thus engaged when I came to Ahmednuggur, in October of that year, and in the course of two or three months, was placed in connection with me, as superintendent of the common schools, which were under my charge. He evinced great quickness of mind, and on this account, and especially because of his mathematical talent, I soon became much attached to him. He delighted in solving difficult questions in algebra, and it shows the bent of his mind, that only a few minutes before his death, he directed his eldest son to solve an algebraic question which I had given him a few weeks before.

Conversion.

I soon induced him to read the Bible with me on Sabbath afternoons, and the truths thus brought before his mind led him to see the folly and wickedness of idolatry. He gradually gained more and more light, until the beginning of 1839, when, after a long tour in company with Mr. Abbott and myself, in which he gave us much assistance in making known the gospel and in showing the folly of Hindooism, he determined to abandon the religion of his fathers and become a Christian. By conversation with his elder brother, Narayan, he had succeeded in leading him also to acknowledge the truth of

the Word of God, and to endeavor to obey it.

When Harripunt's determination to embrace Christianity became known among his friends, they were full of indignation, and came to my house in large crowds, endeavoring to frighten him, or in some way induce him to return to the religion of his fathers; but he was firm. Though he had seen nothing of the kind before, and knew of no instance in which persons of his caste had become Christians in this part of the country, he maintained his ground boldly, and on the 14th of April came forward and professed his faith in Christ. Three weeks after, on the 5th of May, his brother Narayan also received baptism, and in the afternoon of that day both of them joined us in the celebration of the Lord's supper. That was a day long to be remembered, these being the first fruits of my labors in this city.

Effects of the Baptism.

The baptism of the two brothers produced great excitement here, and in all the country around. Our schools for caste boys were nearly all broken up, and great numbers learned for the first time what Christianity is, and what missionaries here are aiming to accomplish. Harripunt became at once an active and efficient helper in the work of making known the gospel, and instructing inquirers in the truths of the Word of God. In the course of a few years he removed, with his family, to Wadale, forty miles from Ahmednuggur, where there was some religious interest, and where we built our first chapel away from our stations. There he remained for a year or two, preaching the truth in the midst of great opposition and many trials.

Licensure and Ordination.

In March, 1848, Harripunt and Ramkrishnapunt were licensed by the mission to preach the gospel; and in January, 1853, immediately after my return

from America, they were directed to pursue a course of theological study with reference to ordination as pastors. Their ordination would probably have taken place about the middle of 1854, but as we had heard that Messrs. Anderson and Thompson were intending to visit us as a Deputation from the Board, it was deferred till their arrival. On the 13th of December, of that year, they were ordained, in the presence of a large assembly. Being the first ordained pastors of churches in the Bombay Presidency, great interest attached to them. They commenced their work with much ardor, and their labors in connection with the educated young men of this city were always of great value, and resulted in important conversions.

Labors at Different Places—Death.

In the year 1860, in view of the wants of the Satara station, it was thought best that Harripunt should go to Satara with his family for a year. He left here in November and labored there as desired. In October, 1861, Rev. Ramkrishnapunt, (who had been installed pastor of the American Mission Church in Bombay, in January, 1860,) was desirous of removing his family into the Deccan for a time, on account of their health, and it was determined that he should temporarily exchange places with Harripunt. He therefore removed to Satara, and Harripunt went to Bombay, but the next year he returned again to Satara. In the early part of 1863, his health failed. He was troubled with a severe cough and difficulty of breathing, and was unable to preach, and by the direction of the physician, he removed to Bombay with his family. At the commencement of the rains, the damp climate there was found very trying to his health, and in July he came to Ahmednuggur, leaving his family still at Bombay. As soon as he had strength for the work, he went into the villages in this vicinity, preaching Christ to the

people. He was present at our anniversary in October, and at one of the meetings made an address, in which he spoke of God's great goodness to him in sending this illness upon him, of his readiness to die, and his joy in the prospect of meeting his Saviour in heaven. He officiated, with Ramkrishnapunt, in the distribution of the elements at the communion on that occasion,—the last opportunity which he enjoyed on earth of uniting with his brethren in commemorating the dying love of the Redeemer. After the meeting he again went out among the villages in this vicinity, to preach. In December I urged him to go at once to Bombay and bring his family to Ahmednuggur; but instead of this he made a tour in the villages of the southern (Kolgaum) district,—the district which the mission wished him to occupy. On this tour he was accompanied by his brother Narayan, but the weather had become so cold, and he was so much exposed while visiting villages at a distance from Kolgaum, that he became much worse, returned quite ill, and went at once to the civil hospital, where he was well cared for, the brethren constantly attending him. But in a few days the surgeon wrote to me, urging that he be removed to Bombay without delay, as he was growing weaker, and his only hope of improving must be in the milder climate of the sea coast.

Arrangements for the removal were made immediately, and within a few days he reached his home. During the first night at Bombay he appeared better, and continued talking with his family till three o'clock, A. M.; but in the morning, feeling drowsy and seeking rest, "he fell asleep, and never waked."

His Character and Influence.

Harripunt was a man of strong character, very firm in his purpose, never vacillating, and always ready to do battle for the truth. He was well adapted to converse with those who did not believe in Christianity, whether bigoted, orthodox Hindoos, or educated deists;

and many such retain pleasant recollections of his efforts to convince them of the truth. An educated Brahmin in this city, on hearing of his death, burst into tears, and said that Harripunt always loved him and sought his best interests.

He was a person of much literary taste. It was often a treat to hear him preach, his language was so poetical, and he made use of so many figures in true oriental style. In this he differed remarkably from other native preachers in this mission. He had commenced a Metrical Version of the Life of Christ, the introduction of which was published in the *Dnyanodaya* of last year, and has been characterized as a work of considerable poetic merit. He wished very much to complete it before his death.

As a pastor, Harripunt did not succeed very well. He had some striking defects of character, one of which was a want of sympathy with those below him, and especially with those who had not the same firmness and decision. This interfered much with his usefulness; but he was an excellent evangelist, and to the work of preaching the gospel to the heathen the last few months of his life were especially devoted. He loved this work, and went beyond his strength in it. When asked, after his return from his last tour, why he had visited so many villages, he replied that he enjoyed the work, and could not engage in it much longer.

The number of native pastors in our mission, which had risen to five by the ordination in November last, is now reduced again to four. We thank God that it has not been still further reduced. Rev. Ramkrishnapunt was attacked with cholera on his coming to Ahmednuggur for his family, in December, and for a few hours his life was despaired of; but God had mercy on us, heard the prayers offered in his behalf, and restored him to health. On the first Sabbath of this month he was sufficiently strong to make an address at our communion

season, when he spoke from the words, "Oh death, where is thy sting;" saying that he had been to the borders of the grave, had verified the promise of God, and was able to say: "Oh death, where is thy sting? Oh grave where is thy victory?" May he and our other pastors be led by these providences to labor for Christ with more zeal and simplicity than ever before.

Eastern Turkey.

STATION REPORTS.

REPORTS for the year 1863 have been received from four of the stations connected with the Eastern Turkey mission, the more important portions of which will be presented here.

Diarbekir.

The year at this station, it is stated, has been a marked one, in some respects; and the first things noticed, by which it has been distinguished, are the ordination of a native pastor on the 22d of May, a good state of feeling in the church and congregation, and the addition of thirteen new members to the church. Under this head it is also said:

The native of Diarbekir, ordained priest by Bishop Gobat, and commissioned as an apostle of the Episcopal Church for all this region, whose coming, toward the close of 1862, was mentioned in our last report, has continued his work in the city, with somewhat varying and doubtful prosperity. The novelty which attracted numbers at first, soon lost its peculiar charm. While the influence upon our own congregation can scarcely be perceived, the effect is manifestly injurious to many partially enlightened among the old churches.

The Papacy, in the mean while, is not idle. The proposed seminary for girls, under the direction of Sisters of Charity from abroad, has been abandoned for the present, but a boarding school for boys is soon to be established, and a printing press, already come, is to be put in operation.

The second matter of interest mentioned is the organization of a church in May, at the village of Cutterbul, with thirteen members, dismissed, for that purpose, from the Diarbekir church. One member has been added since, "a hopeful youth," and the congregation has somewhat increased, though the preacher was absent for some months, in the seminary at Mardin.

The year has been marked, thirdly, by the assumption, on the part of the people, of the entire expense of the two schools in the city, from August 1, and of nearly half the salary of the pastor from the time of his ordination. Besides, their monthly concert and benevolent contributions amount in all to more than \$400; no mean sum in a year of almost complete stagnation of business, and of such famine prices. It is also a step in advance, that an independent private school for girls has been opened, towards the close of the year, bidding fair to sustain itself from the tuition fees of the scholars.

A helper has been sent to Hazro, to labor there at least twelve months, seven-eighths of his salary being paid by the native brethren of the city. Thus that place is, we hope, permanently taken possession of as an out-station, and a regular congregation established.

The fourth subject mentioned is some exploration of the yet unoccupied portion of the field. "Within the bounds of the station," it is said, "and looking to Diarbekir as their centre of light and influence, there are 1,716 towns and villages, with a population of 294,072 Moslems, 6,928 Yezidees, and 102,136 nominal Christians,—403,136 souls,—all needing, O how sadly needing, Christ the Saviour, and perishing for lack of the knowledge of him."

Of the under graduates in the Khar-poot and Mardin seminaries, from this station, six are, as we trust, usefully spending the long winter vacation in Chernook, Lija, Carabash, Saatikeoy and Deric, (the latter town now first visited for Protestant effort, and giving in the outset much promise,) and one is gone as a colporter to the region east. In Bakur

Maden, too, and in Argana, some labor has been performed,—in the latter place, with more of promise than at any previous time.

The year has been marked, fifthly, by a well nigh complete collapse of the work which has been prosecuted with more or less of hope for some eleven years at *Hinee*, so that the congregation of fifty at the commencement of the year has dwindled to scarcely more than fifteen at the close; and to what lengths the disaffection and hostility of the leaders in the secession may go, cannot now be determined. The real origin of the trouble was in the personal disagreements, in years past, of some of the early and chief members of the Protestant community, intensified and brought to a head by the unexpected, unreasonable and unchristian course of the one who has been employed there for more than ten years as the preacher. His longer service at that post being felt to be undesirable, for several reasons, the discontinuance of his salary quite changed his view of the missionaries, and seemed to beget a desire to see the fulfilment of his word, that without *him* as preacher, the Protestant work in *Hinee* would come to nought.

Another helper was sent to *Hinee* in the autumn, "at the earnest solicitation of some there."

The year at Diarbekir has been one of "desultory missionary labor," Mr. Walker and Dr. Nutting having both been much absent from the city, called elsewhere in the discharge of various duties; and as Dr. Nutting has now been transferred to Oorfa, and Mr. Walker is about to visit the United States, the prospect with reference to laborers, for the year to come, is not encouraging.

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Mardin.

Mr. Williams, of this station, reports "everything about as it was." No church has yet been organized. "The training class of nine has pursued its studies with apparent interest and fair progress." At the time of reporting, these pupils were scattered, engaged in their winter labors as mission helpers. Of the out-stations it is said:

*Sert* has been occupied all the year. The native helper and the handful of Protestants there, were at one time assaulted with much violence; but latterly they have lived in quiet, and the work is making as much progress as could reasonably be expected where Arabic is the language. A dozen meet to hear the Scriptures expounded, and about fifteen are learning to read. *Kul-leth* has remained unoccupied. We tried, unsuccessfully, to locate one of the training class there during the winter. He was summarily ejected. Only one man there continues Protestant, and he suffers much annoyance.

At *Hassan*, the work received a terrible shock in the spring, by a vacation visit of their idolized Bishop from *Seir*, with shaven chin, and the announcement that he contemplated marriage. By the aid of Paul, and his inspired declaration, "A bishop *must be* the husband of one wife," we might have persuaded the people to accept the wife; but cutting off the holy beard, and scraping away all sanctity from the consecrated chin, was an act for which we could bring no Scripture authority, and proved a stone of stumbling which the people could not get over; and all refuse to receive one whom they look upon as reprobate. It seems a pity that our good young brother should thus needlessly have thrown himself against the sharp thorns of their prejudices, without even the defense of a beard. But the deed has been done and cannot be undone. Even to grow a new beard, though twice as dense as the old, would not restore the lost sanctity.

At *Mosul* the congregation has more than held its own, and numbers about 45. The girls' school has run out, and the boys' school nearly so. The Papists have very large, very flourishing, and it is said, very good schools. In their ranks great enthusiasm, in the Protestant camp despondency prevails. There are, however, three applicants for admission to the church, but whether either

one of them is a fit subject for membership is a question.

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Arabkir.

Mr. Richardson of this station has resided half the year at Arabkir and the other half at Malatia. The report states:

The work of Christ in our field is believed to have made real and substantial progress during the year. A church has been organized at Malatia, making the seventh now under our supervision. These churches have received an addition of 25 members on profession of faith, making the present aggregate of living members, 156, and the whole number from the beginning, 179. The aggregate average attendance upon our eight congregations has been 511, being an increase over last year of about 100. The churches and congregations now contribute regularly for the support of the gospel and their schools, the whole amounting this year to \$217, against \$152.62 last year.

The number of pupils in the eleven schools has increased from 312 to 418. The proportion of girls is much larger than in previous years, the number in 1862 having been 82, while the past year it has been 156. The interest in female education is a new and very promising feature in our work. Incited by our example, there are now some hundreds of girls in the numerous district schools recently established by the Armenians in Arabkir; whereas, to their one central school of former years, none but boys were admitted. Eight members of the theological class of 18, which graduated at Kharpoot in November, were from the Arabkir field. These have all entered upon their great work of preaching the gospel, some of them adding teaching to their higher calling. Two of them have been spared to other fields, and six remain within our bounds. These, with the pastor of the Shapik church and two graduates of the Bebek Seminary, constitute our present preach-

ing force,—a noble and devoted band, for whom we have toiled and waited long. They will not, we may hope, disappoint the high expectations of usefulness which are cherished respecting them. The ordination of two or three of them as pastors will, it is anticipated, take place in 1864, and that of others soon after.

A tour was made in the summer through the northern part of the Arabkir field, a region governmentally connected with the cities of Divrik and Egin. Many of the men, doing business in Constantinople, as bankers, merchants, &c., have become well informed as to the principles of the Protestant faith, and some are supposed to be intellectually convinced of their truth. Yet, with the exception of the little church at Divrik, none seem ready to meet the odium and persecution which would follow an open avowal of such convictions. "This northern part of the field," it is said, "with an aggregate of not less than 3,000 nominally Christian houses, unsurpassed in wealth and intelligence by any in this part of Turkey, is yet to be evangelized."

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Erzroom.

The report of this station mentions the accession of Mr. and Mrs. Parmelee to the mission force; "evident progress" in the work at Erzroom; some increase in the civil Protestant community, in the congregation and the Sabbath school; one addition to the church; a rapid increase in the number of pupils in the boys' and in the girls' school; and the providing of a much needed school room, through the liberality of some friends in the United States. The work at the five out-stations also has been prosecuted with something of interest and encouragement, and four other places are mentioned where helpers are needed. The following summary is presented at the close of the report.

As we survey the extensive field connected with this station, (which upon a careful estimate we find to be about 240 miles in length and 120 in breadth, containing an area of 28,800 square miles, or more than the three States of New Hampshire, Vermont and Massachusetts,) we feel that we have great reason for thankfulness for what the

Lord has done and is doing for us and his cause here. We are saddened by the persecutions and sufferings, which some of our brethren endure. Poor Hohannes, of Elpis village, (in the Khanoos district,) of whom we wrote some months since, has been driven from his village and is now at Chevir-meh, enduring, with his family, any amount of trouble and loss, for Christ's sake. The poor priest who was taken as a prisoner from Alexandropol to Erivan, for the truth's sake, has, we have recently learned, died in prison there, doubtless in consequence of persecution, and thus another name is added to the noble army of martyrs.

But while we mourn, we have reason to rejoice. The whole number of helpers now employed in this field is ten. The three churches contain 40 members, and the congregations number 242 persons. The whole number of Protestants is 407. The number of pupils in school is 221. The number of books distributed is 389, of which 116 were copies of Scriptures. The amount contributed for education and various benevolent purposes is 3,022 piastres, (about \$121.) We have reason for thankfulness also that the Lord has not left us without evidence of the presence of his good Spirit among us. One young man, near the close of the year, has expressed a hope in Christ, and others seem to be not far from the kingdom of heaven.

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Western Turkey Mission.

CESAREA.

LETTER FROM MR. FARNSWORTH, FEBRUARY 4, 1864.

MR. FARNSWORTH forwarded, with this letter, the statistics of the Cesarea station for the year 1863, which "indicate growth in almost every department." Yet not all the progress for which he hoped, at the commencement of the year, had been realized. He writes, first, of

*Removals and Compensations.*

In many respects, our anticipations have, at best, been but partially realized. I hoped we might have a pastor ordained over each of our two churches, [at Cesarea and Yozgat,] but while the preachers have both done well, giving good evidence that they are worthy of this office, neither is yet ordained. The progress of the people in the support of their own institutions has not equalled our hopes, but the reasons for this are such as imply no want of fidelity on the part of the native brethren. Early in the year, one of the most active and liberal members of our community was taken away by death, and in the spring our deacon, one of the most efficient and liberal brethren I have known in Turkey, removed to Marsovan. Many others have left for various parts of the empire, so that had we not been favored with a good degree of growth from the people about us, our congregation would have been greatly reduced. Something more than forty of our people, including children, have gone to Marsovan, of whom ten are church members.

But we find comfort in the thought, that the brethren who have left us are, many of them, no less usefully employed in rebuilding the walls of Zion, though not permitted to work on that portion where we are stationed. The place of the deacon who has left us has been supplied by another, who seems to be an equally good and faithful man.

*Churches and Congregations.*

The churches have prospered, fourteen having been added to that in Cesarea, and six to the one in Yozgat. No church member has died, but two have been excommunicated from each church. I fear that other cases of discipline will be necessary. The aggregate membership of the two churches, December 31, was just 100, of whom 42 are females. The congregations are nearly all larger than they were a year ago. The aggregate average attendance on the Sabbath,

at 7 preaching places, was 435. The whole number of Protestants has increased from 479 to 536. The schools have all done well, with one exception. The number of pupils in all the schools was 332, which is 81 more than was reported a year ago.

*Sale of Books—Extending Influence.*

No branch of our work has presented more encouraging progress than the sale of books. The amount of money received for those sold was \$248, being \$84 more than last year. The especially encouraging thing is, that by far the largest portion of the sales is of the Scriptures.

You will not suppose that our influence extends only to the places where we have congregations. These books, many of them, go into distant parts of the field; both the missionary and the preachers make occasional tours; and there are two helpers who are expected to spend a large portion of their time in this way.

*Tours of Native Preachers.*

The following statements respecting the labors of native preachers and helpers, and the favor with which they have been received by the people, are of special interest because of the great importance of such labors, in carrying forward the work of Christ in any land, to the full establishment of his church.

I have just received a letter from the preacher at Yozgat, giving an account of an interesting tour of twenty days. He says: "Wherever we went the people received us with love. If there were one or two places where their faces were a little sour, still they received us, and made us comfortable. In many places we held conversations with the priests, and they treated us with respect. In many cases they (the priests) voluntarily committed the congregation to us, and either went away themselves or quietly listened in a corner."

They visited one village, Terzeli, where there is a famous manuscript copy



of the Gospels. It is preserved with very great care, and is believed to possess miraculous power. Many sick people are carried to be healed by its influence. It is believed, not only in that village, but in all the surrounding regions, that it is impossible to carry it away; or that if carried away, its influence would be like that of the ark of the covenant, when captured by the Philistines. At this village the preacher had a peculiarly pleasant time. He writes: "With about thirty persons we entered the little church built for *the big Testament*, and going into the pulpit I preached for two hours, and then the congregation arose while I offered prayer. They expressed a strong desire that we should occasionally visit them, and read and explain *that old gospel* to them."

In this tour of 20 days, they visited 26 villages, containing an Armenian population of about 4,000, and a Moslem population of 2,600. The preacher was accompanied by Baron Yeghia, the helper who is stationed at Injirli. This is one of the helpers who is expected to spend a large portion of his time in going from village to village, preaching as he has opportunity. You will be interested in the testimony of the Yozgat preacher as to his labors. He says: "Eleven of the villages to which we went were of those which Brother Yeghia is accustomed to visit. In these we found a much stronger desire to listen to the truth than in the others. By his careful, Christian conduct, he has made himself very much beloved, and he is laboring with much zeal."

The Cesarea preacher has just made a no less interesting tour. He too was accompanied by a helper; they were absent 29 days, and traveled 250 miles. They stopped over night in 16 different villages, in some of which they spent several days. In many cases, the news that they were about to visit the place had preceded them, and they found the people impatiently awaiting their arrival. The preacher, in the written report of

this tour, says, "In every village we were welcomed in the kindest and most flattering manner, and in nearly every one we held a regular preaching exercise, at which there were present from 20 to 70 persons. In each congregation there were some, at least, who were deeply interested. In many places, several little companies of men came to us, one after another, entreating that we would read the gospels to them and pray with them. Every where we were the guests of Armenians, and always at their meals they waited for us to ask a blessing. In some cases, where a priest or an elder was present, he first repeated an Armenian prayer (which none of them could understand), and then they invited us to pray. At many of the villages, when we left, men came to us entreating that we would remain longer, or that we would, from time to time, visit them."

#### Gemerek.

One of the places visited on this tour was Gemerek. What they saw not only confirms all that has before been said of the work there, but shows that it is progressing. The preacher was impressed with this fact, that while most of his hearers, when he visited the place one year ago, were young men, now many of them were old, the fathers of those who first came. We have now both a helper and a teacher laboring in that village. At our last advices, the helper was crowded with callers, day and night, and the school had more than fifty pupils.

#### Incidents.

I would gladly relate some of the interesting incidents of these tours, but have time for only one or two. The priest of one large village seemed determined to make trouble. Our brethren were scarcely settled in their room before he came with a company of men, and entered into conversation. Whenever the brethren quoted from the Bible, he replied in an angry way, "That is

our book; if you have any thing to say, speak from your own books." In vain did they try to show him that there is indeed but one gospel, that what they preach is what he professes to believe, &c. He would not hear a word. When the time for prayers in the church arrived, he was obliged to leave, while some thirty men remained and were deeply interested in listening to the truth. The priest hastened back as soon as possible, but the people were all very sorry to see him coming, and one said to him, (using the style of address common to a priest,) "Holy Father, you are wanted at such a house. Hasten quickly." When he had gone the man said, "I lied to him, it is true, but what could I do? I want to hear the gospel preached, and that is not possible when he is present." The priest gave them no more trouble that night.

On one occasion, a man who had for some time been listening very attentively, turned to those who sat near him, and said, "Do you notice how much he quotes Paul? Probably Paul was a Protestant." The Cesarea preacher closes his report by comparing the present state of the villages with that of nine years ago, when he first visited them, and sees cause for "very great joy, and hope that God will accomplish a distinguished and wonderful work in these regions, for the establishment of his own kingdom."

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### Syria Mission.

#### SIDON STATION REPORT.

THE report of this station for the last year, mentions Mr. Lyons' necessary departure for the United States, on account of ill health, and the return of Mr. Eddy to the station, after an absence of three years. Mr. Samuel Jessup was at Sidon for a time and then removed to Tripoli, his place being supplied by Mr. Berry. The following extracts present the more important statements respecting the general condition of the field.

The city of Sidon still remains a sort of Balaklava for our field, being the

base of operations carried on at a distance inland. The Sabbath audience is, on an average, about forty, a considerable part of the hearers being in some way, directly or indirectly, connected with us as employees or pupils. It is usually a wakeful and attentive audience, and there are indications that the word of God is not preached in vain.

#### Female Boarding School.

We have had no school for boys or girls, except the female boarding school, under the charge of Miss Mason. This school completed the first year of study in July, when a public examination was held.

This examination produced a marked impression on the minds of intelligent persons present, and led to much discussion respecting the merits of the mode of instruction as compared with that pursued by the Jesuits and Sisters of Charity. Some gentlemen, after leaving, were seen conversing with a Jesuit priest, and one of them said:

"I have just seen a company of poor girls from the villages, who in six months have acquired more of useful knowledge than our daughters gain from your schools in six years. I saw one of the girls who, less than a year ago, was working for me as a day laborer, and carrying stones and mortar on her head, but who, to-day, has answered questions in Arithmetic and in Bible history which few people of our city could have answered." Finally, these gentlemen, and others, resolved to remove their daughters from the Papal school and place them in ours, and it was only by dint of earnest entreaty, and large promises of amendment in their school, on the part of the Jesuits, that they were induced to suspend the execution of their purpose. It is no part of our object to compete with the Papists in the matter of schools, nor do we seek as pupils the daughters of the rich. We aim simply to train up useful teachers and teachers' wives for our own community and work. But such occurrences

as these show not only the value of the instruction imparted in this school, but also the growing disposition of all classes in Syria to secure for their children a real education, even at the risk of breaking loose from the spiritual authority to which they have so long been accustomed to bow.

#### Missionary Society—Out-Station.

The Native Missionary Society of Sidon has begun its efforts at evangelization by stationing a school-teacher in the important village of *Joon*, two or three hours east from Sidon, a place once known as the residence of Lady Hester Stanhope. This school gives great satisfaction.

In the region of Hasbeiya, Rasheiya, and Merj Ayun, but little has transpired that needs special notice. The most interesting event of the year was the admission of seven persons at once into the fellowship of the church at Merj Ayun. Hasbeiya is still comparatively desolate. A small beginning has been made in re-building the houses, and there is reason to think that, by degrees, most of the surviving inhabitants will return. Their moral condition, however, is deplorable, and with few exceptions they seem to have been hardened by their calamities. Two Protestant schools now exist in the town. One, for boys, is supported by the Native Missionary Society of Beirut, and the other, for girls, from funds supplied by Mrs. Bowen Thompson. The Turkish Government has paid, at the solicitation of our worthy consul, Mr. Johnson, the amount due for damages sustained by the chapel during the outbreak of 1860; so that we have the means of repairing the building.

The congregation in *Rasheiya-t-el-Fukhar* is now ministered to by their former preacher, Elias Yakob, whose influence seems to be extending in the village and in the surrounding region. Evangelical truth makes evident progress in securing the assent of the people, but spiritual fruits are still with-

held. The Protestant community at *Ibl* has grown during the year, both in numbers and stability. The people of *Boaida* have gone back to the Greek church in a body, just as they came to the Protestants, having apparently profited very little by the instruction given them for two years.

*Deir Mimas* has this year furnished us with two new native helpers, plain but substantial men. At *Tibneen*, the chief town of Balaad Beshara, and the residence of the Governor, Ali Beg, a regular Protestant community has been formed and a school opened. Ali Beg seems to have ceased from his hostility to the Protestant cause, and now treats our people, both in *Tibneen* and *Alma*, with some degree of kindness, if not with absolute justice. The work in *Cana* languishes. The Protestants themselves have made very little progress in spiritual things, while the enemy has been busy sowing tares and planting roots of bitterness. In *Alma* there has been, during a part of the year, a similar state of spiritual decline. Towards the close of the year, a better spirit was manifested.

In a general review of the year, we notice that it has been a period of sifting in nearly all parts of our field, and some places and individuals that promised well have disappointed our hopes. On the other hand, we have reason to be thankful for some precious souls brought, as we trust, to a saving knowledge of Christ. We are also cheered by observing that the disposition to embrace Protestantism for worldly reasons has greatly diminished, and there has sprung up in its place a more true and spiritual apprehension of what evangelical religion is, and a readiness, on the part of not a few, to consider its claims with regard to their personal salvation. We wait and long and pray for the descent of the Holy Spirit, to complete his own gracious work, and cause fruits of righteousness to abound to the glory of his name.

## PROCEEDINGS OF OTHER SOCIETIES.

## LONDON MISSIONARY SOCIETY.

*Madagascar.*

The *Missionary Magazine* of the London Missionary Society, introducing extracts from the letters of several laborers in Madagascar, remarks: "Our readers will thus have the direct testimony of the laborers in reference to their own peculiar work. We need hardly observe that they have difficulties—formidable difficulties—with which to contend; yet, reviewing the serious events which have occurred since their arrival, these difficulties are fewer than might have been apprehended. On the other hand, their encouragements are numerous and great:—the Government appears to be established; they enjoy perfect freedom in the prosecution of their work; every month the churches receive numerous additions, and the congregations generally crowd the spacious places of worship in which they assemble. Our missionary brethren give evidence of their diligence in the acquisition and use of the native language; and in the several auxiliary departments of *education, the press and medical practice*, every man is busily and successfully employed. The readers of the *Herald* will be glad to see some of the extracts referred to. Mr. Ellis, writing in October, 1863, says:

Amidst the unsettlement resulting from a change of government, the Christians continue to increase in a manner truly gratifying—almost astonishing. Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism—eighteen at one place, and twenty-two at the other; and last night, at our church-meeting at Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol worshippers. During the meeting I learned that, at the village of Amparafaravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and

met to worship the true God; that when the Queen heard of it, she said, 'If any of the people are Christians, and wish to leave the village, they may do so. It is nothing (meaning there is no blame), let them go. Let those who wish to stay, stay; for there is no impediment to the following the idols, or to uniting with the Christians.' And some of those admitted to our church had acted on this word of the Queen, and had joined with us. I must get their history as soon as I can. The conduct of the Queen often makes me think her attachment to the idols is not very deep or strong, but is in a measure used as a means of preserving the prestige of her ancestry—perhaps the most powerful influence over the mind of the Malagasy—and thus keeping all the old conservative party attached to her government. At any rate, the Christians rejoice, and feel, as some said last night, 'Great is the power of God! He will conquer all.'

In a subsequent communication he states:

Additions are still made to our churches of such as we have reason to hope are, in the judgment of charity, converted to Christ, and partakers of spiritual life, though that life be but feeble, and, in some of its manifestations, obscure. The majority of those from without, who now frequent our places of worship on the Sabbath and at other times, are many of them such as have been halting between two opinions, but are seeking reasons to decide for Christ, coming to hear and ascertain for themselves what Christianity is; and though the greater portion of these may as yet be but apparent or external adherents to Christianity, they come within the influence of the Gospel, and their growing numbers render not only our hope of the future increase of the church stronger, but the improbability of persecution for Christ's sake greater every day. The country remains quiet, the Government is apparently becoming settled, and no relaxation on the part of the Sovereign and others in visible devotedness to the idols is manifest. No impediment is offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges, and their efforts to extend the Gospel to others.

Mr. Sibree writes:

With regard to the prospects of the mission among the people, nothing can be more encouraging. The five chapels are crowded every Sunday, and two more are

in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the Gospel, for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have. As far as I can see, there is little to be displaced by the Gospel, except the natural enmity of the human heart; and I believe it is welcomed as a bright revealer of *certainities* in place of the shadowy *vagueness* of their former belief.

Mr. Stagg remarks:

Never were the people more free to worship whom and what they please than they are at the present; and many high officers now occasionally attend the house of prayer who never did so in the time of the late King. The Prime Minister has been once or twice lately. The fact of his going gives confidence to many, as he is felt to be a great power in the country. We have five large native chapels already at the capital, all of which have good congregations; and two others are in course of erection, one of which will be near the Prime Minister's house, and the other not far from the palace. We have every hope that they will be soon filled with good congregations, without materially affecting the numbers in either of the existing places.

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LONDON JEWS SOCIETY.

Abyssinia.

Painful intelligence has been received from Abyssinia, by the London Society for the Promotion of Christianity among the Jews, as to the cruel treatment of their missionaries, Messrs. Stern and Rosenthal. A letter from Mr. Haussman states, that as he and those two gentlemen were returning from their mission to the Jewish Falashas—"They called to take leave of the

King in the evening, just after his supper, a time of the day which, being a breach of the customs of the court, gave great offense. Mr. Stern's address to the King was badly interpreted by his two native followers, and the King became so angry, that he ordered the interpreters to be so severely flogged, that they died in the night. Mr. Stern, under alarm and excitement, happened to bite his fingers. This, unhappily, is considered in the country as an offensive threat of revenge; and the officers attending on the King having called his attention to it, he ordered poor Mr. Stern also to be cruelly flogged, and then sent him to a tent in chains. Mr. Rosenthal is also in confinement. The British Consul, Captain Cameron, hearing of this, sent for the Rev. Mr. Flad, a German missionary, well acquainted with the vernacular Amharic, and with whom the King was on friendly terms, and they called together on his Majesty; but he refused to see the Consul, and placed him under surveillance. He sent Mr. Flad to request Mr. Stern to apologise for having insulted him in the presence of his subjects. Not being satisfied with the answer, he kept him still in confinement, though without chains, and intended bringing him to trial."

The King allowed Mr. Haussman to leave the country, and it is from this gentleman, after his arrival at Khartoum, the above melancholy intelligence has been received. It also appears that the King's anger was increased by finding in Mr. Stern's papers, which were seized and translated, offensive remarks upon him for tyranny and cruelty. The Foreign-office have telegraphed to our Consul-General in Egypt to remonstrate with King Theodore. It is doubted, however, whether he will not demand a direct communication from our Foreign Minister. It is also believed that the French Jesuits residing in Abyssinia have encouraged the King in his cruel treatment of the Protestant missionaries.—*Ev. Christendom.*

MISCELLANIES.

MR. SCHNEIDER IN GREAT BRITAIN.

Mr. Schneider, of Aintab, having spent some weeks in Great Britain, laboring in behalf of the Turkish Missions Aid Society, writes respecting his visit: "I was every where received with the greatest kindness and cordiality, both by Dissenters and clergymen of the Established Church; and the Christian fellowship I enjoyed was very refreshing to my heart. Our meetings were in no case very large,

though often quite respectable as to numbers; but I am happy to say, that in every instance, the people who did meet together, were not only interested, but *deeply* interested in the report of the work among the Armenians. Especially were they delighted to hear of such an extensive and rapidly established work as that at Aintab, Marash, and in the whole of our mission to Central Turkey. They had not been aware that so great a work had been accomplished in so short a time, and tending so rap-

idly to the position of self-support. To some, who evidently had not been particularly conversant with the history of our mission, it seemed almost fabulous. I preached in the church of Dr. Guthrie and Dr. Hanna in Edinburgh. A gentleman of some rank, formerly connected with the English army, was present, and what he heard seemed to him so extraordinary, that at the close, among other things, he put the question to Dr. Hanna—'Is it all true?' Yet I had only given a simple history of the work in Aintab. The interest thus manifested every where was, of course, gratifying.

"The visit has been a very delightful one to me. I have made many very pleasant and desirable acquaintances, and feel refreshed in mind and heart. I now return to Aintab with renewed delight and interest in my work. More than ever, it seems to me the most noble and desirable work on earth, the only one worthy of a man's efforts and energies; and more than ever, I wish to devote myself to it, body, mind and heart."

JAPAN.

Mr. Bonney, of the Canton mission, writing in February last respecting the visit of Mr. Gulick, from the Sandwich Islands, to Japan, and his readiness, and that of another person spoken of, to enter upon missionary effort there, expresses his own view as to the opening for such effort as follows:

"Japan is opened, and there is not the least probability that it will be shut again, but rather opened more and more widely every year. Nor will this be done at the slow rate at which China has been opened to foreign intercourse. Both the Japanese and foreigners are agreed as to this. Even since Mr. Gulick left Yokohama, our United States' minister, Hon. R. H. Pruyn, that truly Christian man, has obtained from the Japanese Government a lot of ground sufficient for building a mission church, a dwelling house for the mission family, and a large lot besides. It is an excellent location, including the very spot of ground where Com. Perry made the treaty for the United States, with the Japanese Government. The treaties they have

made with the United States, England, France and Holland, will not be a dead letter, but carried out to their full extent. Another government embassy, of eleven persons, is now starting from Japan for Europe. They go by the French steamer, and pay their own expenses. There are many indications that the Japanese will pass ahead of the Chinese in admitting and even welcoming foreigners to their shores. The dawning light of gospel truth and salvation has there appeared, and is spreading, although without much 'observation.' Can it for a moment be believed, that the 'Land of the Rising Sun' will have the pall of darkness and ignorance drawn over her again? I do not so read the 'signs of the times.' Nor do the missionaries now there, Messrs. Hepburn, Ballagh, Brown and Verbeck, so view it."

"A DAY AMONG CANNIBALS."

Under this heading, recent Sandwich Island papers publish a narrative of an adventure by a whaler at the Marquesas Islands, which is not only of thrilling interest in itself, but well exhibits, in one aspect, the great advantages which commerce may and does derive from Christian missions,—from the presence and influence among savage tribes of Christian missionaries. The value of this case, as a testimony to the happy influence of missions, is certainly not diminished by the fact, that the man who so nobly used all his influence, ready to sacrifice every thing he had, in the effort to save the life of a stranger, was a missionary not from England or the United States, but from the Sandwich Islands,—himself a fruit of modern missions,—the same man whose letter to Mr. Alexander, giving so full an account of the Marquesas mission, was published in the Herald for May. It appears that the American whaleship Congress, which sailed from New Bedford in June, 1863, for the North Pacific, arrived before the harbor of Puamau on Hivaoa, Marquesas Islands, January 13, and commenced trading with the natives. Mr. Whalon, "first officer," went on shore for purposes of traffic, and passed up the valley with a chief, when the natives commenced chasing pigs, and at the same time shouting, ap-

parently for the purpose of calling the people, who came "rushing from all parts of the valley, armed with hatchets and knives." The narrative states:

Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat and placed it upon his own head. This he thinks was a well-known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attentions to their prisoner by pinching him severely, bending his fingers and thumbs over the backs of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. W's. boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary Kekela.

This girl had previously tried to warn Mr. Whalon against going inland with the chief, but she could not speak English and was not understood. One of the Hawaiian missionaries, whose name he did not learn, having heard of the trouble, now came, but was unable to converse with Mr. W. A German carpenter also soon arrived, and being unable to procure his release, promised to stay by and do what he could to save him. At night he was put in the house of a chiefess, who had tried in vain to procure his release, and in the morning the natives again assembled, noisy for their victim.

All his hopes of relief had now fled, and he began to look for death as certain, as the chiefess would soon be called on to release him. About this time, which was early in the morning, the German hearing the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighborhood, dispatched the other Hawaiian for him; and the natives,

finding that Kekela had been sent for, hastily untied the hands and feet of their prisoner.

Kekela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the capture of Mr. Whalon, were on a visit to another island. Kekela soon arrived, with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhumane treatment, and besought them to release him. They demanded a ransom, and after a council among themselves, decided to release him for a *whale-boat and six oars*, upon which Kekela told them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between the two chiefs, during which Kekela declared that he was ready to give up *anything and everything he possessed*, if he could but save the foreigner's life—an instance of disinterested philanthropy, which the annals of missions can not equal. After some further parley it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs.

Mr. Whalon was now taken to the house of Kekela, and was "astonished to find a pleasant, airy cottage, furnished in a neat and tasty manner, much after the style of a New England farm house, surrounded by a garden, where flowers, trees and vegetables grew abundantly."

Mr. Kekela assured Mr. W. that had the natives demanded all he had, he should have given it to release him. In conversation with Kekela regarding the progress which Christianity was making among the people, Kekela stated it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and of the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders.

Mr. Whalon's emotions on reaching the ship can better be imagined than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a stranger, who had been prompted to act in his behalf by the teachings of the Christian religion, of which he gave the most exemplary evidence. During 23 years voya-

ging around the world, he says he has never passed through a more eventful cruise than this one, nor any where met with strangers who have won his gratitude and affection as these humble Hawaiian missionaries, living on the Island of Hi-vaoo, to whose efforts alone, he owes his life. Nothing that he could give to them could cancel the debt he owes, and he says, whenever Kekela stands in need, let him know and he shall share with him. Of course both Capt. Stranburg and Mr. Whalon rewarded Kekela and his chief with such gifts as they had at their disposal, and they returned to the shore.

Speaking of Mrs. Kekela, Mr. Whalon said he was surprised to find a native Polynesian so courteous, kind and polite, and so well educated. Her manner and conduct at all times were lady-like. It is the best commentary on the transforming power of religion. Kekela and his wife could speak broken English, just enough to be understood, and supplied all his wants.

After Mr. Whalon had been released, and escaped to Kekela's house, he inquired the cause of his seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and the neighboring islands. Some of these kidnapped natives had been returned by the Peruvian Government, but many had died on the passage to or from Peru, while others had had various diseases, including the small-pox, which they brought back to the group, and it was spreading over the islands. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless as to who they were.

GIVING TO THE SOLDIERS, AND TO MISSIONS.

From this book, [*Hartley's Philanthropic Results of the War in America,*] we learn that the total of contributions from States, counties, and towns for the aid and relief of soldiers and their families, has amounted to over one hundred and eighty-seven millions of dollars, (\$187,200,608.62;) that the contributions for the care and comfort of soldiers, by associations and individuals, have amounted to over twenty-four millions, (\$24,044,865.96;) making a grand total, exclusive of the expenditures of the Government, of over two hundred millions of dollars, (\$211,245,474.58.) This does not include what was done during the same period for the freedmen, the white refugees, the sufferers from the riots in New

York, and the starving poor abroad; but simply and only what has been done for the soldiers.

It has been estimated that one third of this vast amount has been contributed by individual members of Christian churches, or their share of it cheerfully borne by them, when it has been done through the legislature of the State, the county, or the city. This one third, supposed to be contributed by professing Christians, amounts to over seventy millions, (\$70,415,158.19;) which is a far greater amount than has been given by the professing people of God for the conversion of the heathen world since this nation was a nation.

Now we do rejoice, yea and will rejoice, in the munificent liberality shown toward those for whom we cannot do too much; but may we not say, that while this we ought to do, we ought not to leave the other undone? Two thirds of the parishes of our own church, for instance, do not give a cent to the cause of foreign missions. Is there one parish which has not done something for the soldiers? Ought there to be one parish, or a single Christian, who does not do something toward sending forth and sustaining soldiers of Christ and missionaries of the Cross among the heathen? —*Spirit of Missions.*

STRIFE FOR A MISSIONARY.

Mr. Chester, of the Madura mission, writes: "It was decided at our Mission meeting, January 28, that we were to be stationed at Dindigul. There was a great deal of talking, and counselling, and discussing, and praying, and voting, about the stations of Dindigul, Tirumungulum and Tirupuvanum. At last, on the second day, the thing was determined, and God only knows whether we were wise in our decision. I am sure, if some of our Christian young men in America could have heard the pleadings for one and another station, when there were but two men for the three places, they would be more willing to make the sacrifice of coming to this mission. I only found myself wishing that I could be working in two or even three places at the same time."

CORRECTION.

In an article in the Herald for May, — "Dr. Mullens on the Deputation to India," — Mr. Underhill was inadvertently spoken of as Secretary of the London Missionary Society. It should have been — Secretary of the (English) Baptist Missionary Society.

DEATHS.

At Bitlis, Eastern Turkey, January 23, JOHN HENRY, infant son of Rev. L. T. and Mrs. Sarah S. Burbank, aged six months and twenty-five days.

English papers announce the death of Rev. G. R. BIRCH, the valued Secretary of the Turkish Missions Aid Society. "He was not more than fifty-six years of age, and his removal was sudden and unexpected."

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Auburn, High st. ch.	50 00
Gorham, Cong. ch. and so.	21 75
Portland, 3d cong. ch. m. c.	42 68—114 43
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Industry, Rev. A. R. Plumer,	10 00
New Sharon, Rev. J. E. Adams, 2;	
J. P. Thwing, 2; J. Hurd, 1;	5 00—15 00
Kennebec co. Conf. of chs.	
Hallowell, A friend,	3 00
Winthrop, Joseph Chandler,	10 00—13 00
Lincoln co. Aux. So.	
New Castle, 2d cong. ch. and so.	14 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, A friend,	10 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Limerick, Cong. ch. and so.	47 13
Sanford, John Storer, wh. with	
prev. dona. cons. Gen. GEO. H.	
THOMAS, Rev. O. B. CHENEY and	
Rev. J. L. PHILLIPS H. M.	100 00—147 13
	314 06
Fryeburg, Cong. ch. and so.	26 20
Robinston, A friend,	5 00—31 20
	345 26

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Fitzwilliam, A friend,	1 00
Marlboro', do.	9 25
Nelson, Cong. ch. and so.	20 00—30 25
Grafton co.	
Bristol, 1st cong. ch. and so.	18 00
Enfield, Cong. ch. and so.	10 00
Hanover, Dart. Coll. ch. 85,88;	
cong. ch. m. c. 33;	118 88
Hanover Centre, Rev. B. Smith,	5 00—151 88
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Antrim, Pres. ch.	5 00
Hollis, Cong. ch. and so. 63,35;	
Edward A. Burge, 20;	83 35
Pelham, Cong. ch. and so.	66 50—154 85
Merrimack co. Aux. So. G. Hutchins, Tr.	
Henniker, Cong. ch. and so. to	
cons. ZEBULON FOSTER an H. M.	122 23
Rockingham co. Conf. of chs. F. Grant, Tr.	
Hampstead, Cong. ch. and so. wh.	
with prev. dona. cons. Rev. T. C.	
PRATT an H. M.	24 20
Portsmouth, North ch. and so.	371 70
Windham, Pres. ch. m. c.	4 00—399 90
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so. to cons.	
VALENTINE SMITH an H. M.	112 00
Laconia, Cong. ch. and so.	20 00
Milton, do.	5 25—137 25
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Lempster, Rev. A. Chandler,	12 00
	1,008 36

Chatham, Cong. ch. and so.	2 00
Colebrook, Cong. ch. m. c. 16,35;	
friend, 4;	20 35
Lancaster, Cong. ch. and so.	15 56—37 91
	1,046 27

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Rev. Job Hall,	20 00
Vergennes, Mary Ruggs,	10 00—30 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. m. c.	
54,48; friends, 200; S. W. Dole,	
30;	284 48
Lower Waterford, cong. ch. and so.	7 45—291 93
Chittenden co. E. A. Fuller, Tr.	
Burlington, A friend, 50; do. 10;	60 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	12 00
Swanton, A friend,	10 00—22 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so.	100 00
Clarendon, Cong. ch. m. c.	14 31
Rutland, Coll. 17,93; ch. and m. c.	
23,43;	41 36
West Rutland, Cong. ch. and so.	36 50—192 17
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, Cong. ch. m. c.	7 46
Montpelier, Cong. ch. m. c.	38 20—45 66
Windham co. Aux. So. F. Tyler, Tr.	
Windham, Cong. ch. and so.	68 05
	709 81
Cambridge, J. W. Turner,	2 58
Randolph, O. Partridge,	1 00—3 58
	713 39

MASSACHUSETTS.

Barnstable co.	
Hyannis, Mrs. E. N. Marchant,	3 60
Provincetown, Cong. ch. and so.	19 00
Truro, A friend,	2 00
Waqoit, Cong. ch. and so.	29 80—53 80
Berkshire co. Aux. So. James Sedgwick, Tr.	
Pittsfield, Maplewood Institute,	24 22
Williamstown, Williams Coll. m. c. 16 00—40 22	
Boston, of wh. from "Bird of the Air," 5;	
unknown, 8; J. O. 50; an aged lady, 10;	
Mrs. Dr. Morland, 8; a friend, 1,50;	
mother and daughter, 10;	4,512 17
Brookfield Asso. W. Hyde, Tr.	
Southbridge, Globe Vill. evan. free ch.	33 03
Essex co.	
Andover, South ch. and so wh.	
cons. Prof. CHAS. A. YOUNG of	
Hudson, O., and Rev. ALBERT	
A. YOUNG, of Lake Mills, Wis.	
H. M. 422,25; m. c. 100; C. H.	
Hitchcock, 10;	6,2 25
Danvers, Maple st. ch. and so. to	
cons. SAMUEL P. FOWLER an	
H. M.	125 65
Lynn, 1st cong. ch. m. c. 5,55; a	
member of the 1st ch. 15;	20 55
Methuen, A friend,	25 00
Salem, Tabernacle ch. m. c.	16 13
Wenham, Cong. ch. m. c.	2 00—811 58
Essex co. North Aux. So.	
Haverhill, Mrs. Martha A. Mitch-	
ell, deceased, to cons. EDWARD	
W. KIMBALL of Lowell, an H.	
M.	109 00
Newburyport, Whitefield cong. ch.	
and so. to cons. JOSIAH EMERY	
an H. M. 100; Belleville ch. and	
so. 444,75; Mrs. T. C. Tyler, 35; 579 75—679 75	
Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Rev. F. V. Tenney's ch. and	
so. to cons. Mrs. E. L. GOODHUE an	
H. M. 162,90; cong. ch. and so. 16;	178 90
Franklin co. Aux. So. L. Merriam, Tr.	
Whately, A friend,	5 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, College ch. m. c. 5,25;	
L. Hallock, 2;	7 25
Enfield, A friend for Oroomiah,	60 00
South Hadley, 1st cong. ch. and so.	12 00—79 25

Middlesex co.		
Ashland, Cong. ch. and so.	25 00	
Auburndale, Cong. ch. Rev. S. Harding,	50 00	
Billerica, Cong. ch. and so.	25 00	
Cambridgeport, C. B.	2 00	
Charlestown, 1st cong. ch. m. c.	15 30	
East Cambridge, Evan. cong. ch. m. c.	11 76	
Framingham, Evan. ch. and so. coll. 191,25; m. c. 169,03; to cons. ENOS HOYT and GEORGE BIGELOW H. M.	360 28	
Medford, A friend,	5 00	
Newton Corner, Eliot ch. and so. (of wh. 100, from Mrs. H. E. Ely, to cons. WM. B. ELY an H. M.; 150 from A. B. Ely, to cons. Rev. F. ALLEN and Mrs. SUSAN G. ALVORD H. M.)	505 80	
West Newton, Cong. ch. and so.	485 32	
Woburn, Cong. ch. and so.	341 15-1,826 61	
Middlesex Union.		
Fitchburg, Cal. cong. ch. m. c.	39 50	
Groton, Union cong. ch. m. c.	24 53	
Lowell, L. Keese, 25; Mary C. Spofford, for Ceylon, 6;	31 00	
Shirley Village, Cong. ch. and so.	7 25	
Townsend, E. Spaulding,	34 60-136 88	
Norfolk co.		
Brookline, Harvard st. ch. bal.	102 25	
Dorchester, Miss Nancy Oliver,	500 00	
Roxbury, Vine st. ch. m. c. 30; J. F. 25; Eliot ch. m. c. 9,02;	64 02	
West Roxbury, So. evan. cong. ch. m. c. 31,67; Mrs. A. S. Banfield, for Oromiah, 20;	51 67-717 94	
Old Colony Aux. So.		
Fair Haven, 1st cong. ch. and so.	112 37	
Mattapoisett, Cong. ch. and so.	21 27-133 64	
Palestine Miss. So. E. Alden, Tr.		
North Bridgewater, 1st cong. ch. and so.	25 00	
Randolph, 2d cong. ch. and so.	37 81-62 81	
Plymouth co.		
Halifax, Cong. ch. and so.	7 00	
Taunton and vic.		
Fall River, 1st cong. ch. and so.	76 40	
Worcester co. C. Sanderson, Tr.		
Petersham, Cong. ch. and so.	11 63	
Worcester co. Central Asso. E. H. Sanford, Tr.		
Berlin, Cong. ch. and so.	40 00	
Sterling, Cong. ch. m. c.	7 00	
Worcester, David Whitcomb,	1,000 00-1,047 00	
Worcester co. South, W. C. Capron, Tr.		
Sutton, Cong. ch. and so.	94 15	
	10,507 76	
Chelsea, United m. c.	60 70	
Mass., A friend,	8 75-69 45	
	10,577 21	
Legacies.—Dedham, Mrs. Hannah DeWolfe, by E. P. Burgess, Ex'r,	100 00	
Fitchburg, Abel Farwell, by Levi Downe, Ex'r,	235 00-335 00	
	10,912 21	
RHODE ISLAND.		
Elmwood, Rev. J. P. Root and friends,	20 00	
Little Compton, Male and Female Miss. So.	64 77	
Providence, Beneficent ch. and so, 329,60;		
Richmond st. ch. and so. 205;	534 60	
	619 37	
CONNECTICUT.		
Fairfield co. East, Aux. So.		
Redding, Cong. ch. miss. so.	40 00	
Fairfield co. West, Aux. So. C. Marvin, Tr.		
Stamford, 1st cong. ch. and so.	91 08	
Hartford co. Aux. So. A. G. Hammond, Agent.		
East Glastenbury, Cong. ch. and so.	20 00	
E. Windsor Hill, Sarah T. Butler, 10 00		
Hartford, Centre ch. m. c.	22 34-52 34	
Middlesex Asso. John Marvin, Tr.		
East Haddam, Rev. Isaac Parsons, 5 00		
Essex, Cong. ch. and so.	50 00	
Hadlyme, Gent. and la. asso.	40 67-95 67	
New Haven City, Aux. So. F. T. Jarman, Agent.		
Yale Coll. ch. m. c. 6,04; United m. c. 17,80; North ch. m. c. 8,61; two ladies, 10; South ch. m. c. 6,75; Davenport ch. m. c. 7,23;	56 43	
New Haven co. East, F. T. Jarman, Agent.		
West Meriden, Saxton B. Little,	25 00	
New Haven co. West Conso. W. Atwater, Tr.		
New Haven, 3d cong. ch. and so. 37 73		
Oxford, 1st cong. ch. and so.	46 60-84 33	
New London and vic. and Norwich and vic.		
C. Butler and Lewis A. Hyde, Trs.		
Lebanon, 1st ch. and so. coll. 8,75; m. c. 28,30;	37 65	
Tolland co. Aux. So. E. B. Preston, Tr.		
Vernon, Cong. ch. and so. (of wh. fr. Mrs. Eliza N. Kellogg, 100, to cons. WILBUR F. HILL an H. M.) Incorrectly ack. in March Herald.		
Windham co. Aux. So. Rev. S. G. Willard, Tr.		
Eastford, Cong. ch. and so.	24 27	
South Woodstock, 1st cong. ch. m. c.	21 00-45 27	
	227 17	
Legacies.—North Woodstock, Miss Betsey Chaffee, by Skuyler Chaffee,	46 98	
Orange, Mehitable Potter, by B. F. Clark, Ex'r,	40 00	
Hartland, Loly G. Merrill,	129 75	
Weathersfield, Harriet Stoddard, by John Wells, Ex'r,	59 00-266 73	
	793 90	
NEW YORK.		
Auburn and vic. Aux. So. I. F. Terrill, Agent.		
Auburn, Theo. seminary, m. c.	26 50	
Waterloo, Eliza Hart,	4 00-30 50	
Buffalo and vic. H. Stillman, Agent.		
Buffalo, La Fayette st. pres. ch.	140 00	
New York and Brooklyn Aux. So. A. Merwin, Tr.		
Of wh. from William C. Martin, 30; Mrs. E. Gilman, 20; E. M. Kingsley, 25; John Ten Broek, 25; Rev. Dr. Proud-fit, 20; THOMAS B. GUNNING and family, 75, wh. with prev. dona. cons. himself an H. M.; Joseph F. Joy, 50; Mrs. F. A. Lane, 250; Edward D. Stanton, 200; Treadwell Ketcham, 100; W. W. Wickes, 300, wh. cons. CHAS. H. SKIDMORE and ALFRED J. POUCH H. M.; Mrs. Hannah Ireland, 200; James A. Parsons, 25; Alfred C. Post, 500; D. Willis James, 500; William E. Dodge, Jr., 250; Geo. W. Lane, 200; Theodore Roosevelt, 50; D. E. Van Valkenburg, 25; A. Carter, Jr. 105; Chas. H. Trask, 100, wh. cons. WM. ROPES TRASK an H. M.; Chas. E. Beebe, 100; G. R. 50; F. H. Slade, 25; Mrs. F. H. Slade, 25; Fred. Maynard, 100, wh. cons. D. W. MCWILLIAMS, of Peoria, an H. M.; L. L. Sturges, 25; Mr. and Mrs. E. Grant, 20; E. F. Shepard, 25; T. P. Chapman, 50; Mortimer, 50; E. P. Cowles, 20; M. Hartley, 25; Waldo Hutchins, 100; J. A. Sweetser, 200; Edward Cray, 50; S. N. Smith, 30; E. B. Ketcham, 20; Mrs. Morris Ketcham, 25; David S. Dodge, 25; William E. Dodge, 500; Mrs. William E. Dodge, 50; Norman N., George E. and Arthur M. Dodge, 20; S. F. B. Morse, 25; S. W. Torrey, 50; J. Van Arsdale, 50; A. Lockwood, 100; William Curtis Noyes, 100, wh. cons. Mrs. RACHEL T. WHITEHEAD an H. M.	6,179 79	
	6,350 29	

Albany, 1st cong. ch. and so.	260 51
Angelica, Laurens Hall,	10 00
Brasher Falls, Pres. ch. m. c.	5 00
Canton, Sarah Moulton,	5 00
Carlisle, James Broughton,	1 00
Champlain, RUTH M. HUBBELL, wh. cons. herself an H. M.	100 00
Clyde, Pres. ch.	62 50
Deposit, do.	14 93
Fort Columbus, Col. G. Loomis,	4 00
Greenport, Bushnell miss. so.	25 00
Hadley, Anna Younglove, deceased, by Charles Rockwell,	30 00
Honeoye Falls, Pres. ch. (of wh. 60 from Mrs. Mary Herrick,) to cons. Mrs. MARY HERRICK an H. M.	100 00
Howard, 1st pres. ch.	5 50
Irvington, Pres. ch. m. c.	14 00
Jewett, Mrs. Aaron Pond,	5 00
Leyden, Mary A. Lord, for Syria,	4 00
Le Ray, Pres. ch.	8 16
Le Roy, 1st pres. ch.	72 25
Lewiston, Pres. ch.	10 00
Malden, Pres. ch. m. c.	35 00
Mattituck, Pres. ch.	10 00
McGranville, do.	39 23
Middletown, 1st pres. ch. m. c.	18 10
Mortonville, Mrs. Sarah L. Dean,	10 00
Naples, Pres. ch. m. c.	3 00
New Rochelle, do.	20 55
North Jasper, S. Lamson and wife,	11 00
Onondaga Valley, Pres. ch.	14 00
Potsdam, 1st pres. ch.	81 55
Poughkeepsie, Cong. ch. and so. 25; pres. ch. m. c. 22,72;	47 72
Richford, Pres. ch. m. c.	5 00
Shelter Island, Pres. ch.	15 00
South Amenia, do.	11 00
Spencertown, Isaac Dean,	10 60
Stone Church, Pres. ch.	31 25
Troy, Nail Factory, m. c.	15 00
Trumansburg, Pres. ch.	67 65
Tuscarora, Abigail Peck,	5 00
Utica, Mrs. Rebecca Spencer,	30 00
Walton, 1st cong. ch. and so.	34 00-1,251 00
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	7,601 29

<i>Legacies.</i> —Albany, Nathaniel Wright, by A. W. McClure,	650 00
Buffalo, Jabez Goodell, by H. Shumway,	1,313 00
Brooklyn, Francis B. Cole, by Theo. Hinsdale and Geo. S. Coe, Ex'r,	500 00
Ithaca, Mrs. Sarah Bates, by Geo. D. Beers, Ex'r, (2,000, exp. 2,75),	1,997 25
Kirkland, Phebe Steele, by H. M. Bachard, Ex'r,	65 00
Mexico, O. H. Whitney, by DeWitt C. Peck and Geo. S. Thrall, Ex'rs,	2,136 83
New York, W. Mandeville, by J. Brower, Ex'r,	2,047 19
Norwich, Isabel Sheldon, by W. Newton, Ex'r, 500, incorrectly ack. in May Herald, from Nor- wich, Ct.	72 73
Springfield, B. Rathburn, interest	72 73
Troy, S. W. Dana, interest by R. D. Silliman, Ex'r,	60 00-8,842 00
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	16,443 29

NEW JERSEY.

Boonton, Pres. ch. m. c.	24 70
Franklin Furnace, Hardyston pres. ch.	25 70
Newark, 6th pres. ch.	25 60
Rockaway, Pres. ch.	54 55
Wantage, 2d pres. ch.	40 00—170 00

PENNSYLVANIA.

By Samuel Work, Agent.	
Philadelphia, Western ch. to cons. Rev. J. S. WILLIS an H. M. 100; Rev. J. Miller, 12; Olivet ch. 17,50; J. D. L. 10; for student at Bebek, 6, exch. 4;	149 50

Catasauqua, Pres. ch.	29 37
Delaware Water Gap, Pres. ch. m. c.	4 00
Danville, Mrs. Magill,	5 00
Northumberland, 1st pres. ch. la. sewing so.	10 00
West Chester, James Atwood,	25 00—222 87
Cherry Tree, Pres. ch.	20 00
Easton, Rev. A. H. Kellogg,	5 00
Harrisburg, German Reformed ch. by R. F. Kelker, Tr. for Aintab,	750 00
Lock Haven, G. B. Perkins,	3 25
Mt. Pleasant, Pres. ch.	37 63
Northumberland, 1st pres. ch.	20 60
Pittsburg, 3d pres. ch.	975 00
Uniondale, Pres. ch.	3 75-1,815 23
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	2,038 10

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 1,000; H. Hatch, 50; Assembly's ch. 40; 1st colored ch. 30; E. E. K. Co. H. — Reg't, 10;	1,130 00
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VIRGINIA.

Williamsburg, Chaplain T. L. Ambrose,	50 25
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OHIO.

By William Scott.	
Cincinnati, 2d pres. ch. m. c. 43,90; 3d pres. ch. m. c. 74,77; 1st Ger. pres. ch. m. c. 9;	127 67
Dayton, J. A. J. Inskeep,	10 00
Delhi, Pres. ch.	8 50
Elizabethtown, Pres. ch.	15 00
Gustavus, Rev. J. F. Holcomb, 2,50; John H. Horner, 10; others, 4;	16 50
Hanging Rock and Pine Grove, pres. ch.	23 00
Jersey, Pres. ch.	5 00
Marietta, Rev. S. Maxwell, 10; soldier, 10;	20 00
Mt. Gilead, Pres. ch.	5 00
New Albany, Cong. ch. and so.	8 60
Walnut Hills, Lane sem. ch. m. c.	3 90—243 17
By T. P. Handy.	
Cleveland, German Ref. chs. by Rev. H. J. Rutenick, 50; 2d pres. ch. m. c. 84,95; Euclid st. ch. m. c. 26,15;	161 10
Clarksfield, S. Pelton,	5 00
Cuyahoga Falls, A mem. cong. ch.	20 00
Hampden, 1st cong. ch.	8 00
Lyme, Pilgrim ch.	28 00
Wellington, 1st cong. ch. 35; Mrs. Mary Hamlin, 10; J. S. Case, 10;	55 00—277 10
Chatham Centre, Ebenezer Shaw, de- ceased, by T. A. Shaw,	50 00
Cleveland, T. W. Hawks, 75c.; 1st pres. ch. m. c. 11,73,	12 48
Columbus, 1st cong. ch. and so. to cons. Rev. E. P. GOODWIN an H. M.	103 33
Belpre, Cong. ch. and so.	39 00
Brownhelm, do.	20 00
Elyria, 1st pres. ch.	85 90
Greenwich Station, Wm. M. Mead,	5 00
Tallmadge, David Preston, 150, to cons. Rev. JOHN SEWARD and DAVID PRESTON H. M., incorrectly ack. to the ch. and so. in January Herald.	60 00
Warren, Pres. ch.	5 00—380 71
Windham, Cong. ch. m. c.	
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	900 98

<i>Legacies.</i> —Strongsville, John S. Strong, by L. W. Strong, Ex'r,	25 00
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	925 98

INDIANA.

By William Scott.	
Bethany, Pres. ch.	19 00
Bloomington, 2d pres. ch. for Bom- bay, 20; a friend, 1;	21 00
Catact, pres. ch.	6 20

Danville, Pres. ch. m. c.	19 00
Delhi, Pres. ch.	22 00
Greenwood, D. V. Brewer,	75
Gosport, Pres. ch.	9 00
Indianapolis, 2d pres. ch. m. c.	8 00
Salem, Rev. T. Steele, 5; G. Knight, 10;	15 00
Vandalia, 2d pres. ch.	11 20
Wabash, Estate of John Essick a deceased volunteer, to cons. Rev. A. D. JACK, Niconza, Rev. H. C. CHEADLE, Tupper's Plains, and Rev. W. J. ESSICK, Wabash, H. M.	190 00
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	324 15
Less exch.	25—323 90
Fremont, Pres. ch.	1 44
Madison, 2d pres. ch.	300 00
Orland, Pres. ch.	25 65
Salem Centre, Pres. ch.	7 25—334 35
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	658 25

ILLINOIS.

By S. J. Humphrey.	
Batavia, A soldier,	1 00
Chicago, Union Park cong. ch. and so. to cons. JOEL S. PAGE an H. M.	126 00
Onarga, Cong. ch. and so.	7 70
Peru, do.	26 40
Rockford, 1st cong. ch. and so. (ad'l.)	5 35
St. Charles, Cong. ch. and so.	10 60
Winslow, Pres. ch.	2 65—179 10
Augusta, Pres. ch.	20 00
Chicago, Olivet pres. ch.	69 75
Dallas City, Cong. ch. and so.	3 50
Danville, Pres. ch.	18 15
Geneseo, 1st cong. ch. and so.	69 55
Griggsville, Cong. ch. and so.	50 00
Jacksonville, 1st pres. ch.	284 00
Morris, Cong. ch. and so.	22 00
Payson, Rev. C. A. Leach,	10 60
Perry, 1st pres. ch. m. c.	16 50
Quincy, German cong. ch.	20 00—583 45
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	762 55
Legacies.—Joliet, Mrs. Jane H. Voorhees,	100 00
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	862 55

MICHIGAN.

Birmingham, Pres. ch. bal.	5 00
Detroit, Port st. pres. ch. bal.	54 63
Grand Rapids, 1st pres. ch. m. c.	8 00
Kalamazoo, M. Heydenbunk, 10; P. L. H. 1; 1st cong. ch. and so.	72 26
Olivet, Cong. ch. and so.	10 00
St. Clair, do.	21 00
Windsor, do.	4 50—175 39

WISCONSIN.

Beloit, Miss M. L. Newcomb to cons. Mrs. T. L. WRIGHT an H. M., 100; Mrs. Sarah T. Smith, 10;	110 00
Manitowoc, 1st pres. ch. m. c.	1 25
New Chester, Rev. J. W. Perkins and family,	4 00
Plattville, Cong. ch. m. c.	6 00
River Falls, Cong. ch. and so.	9 02
Stoughton, Rev. R. Sewell and family,	2 50—132 77

IOWA.

Clinton, Pres. ch. m. c.	17 00
Toledo, E. H. Dodd,	2 68—19 68

MISSOURI.

St. Louis, 1st pres. ch. to cons. Rev. JOHN MACLEAN, EDWARD HALE and HARRY BOGGS H. M.	256 76
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MINNESOTA.

Shakopee, German evan. cong. ch.	5 00
St. Paul, House of Hope, Pres. ch. m. c.	15 00—20 00

OREGON.

Forest Grove, S. H. Marsh,	11 55
Oregon City, Cong. ch. and so.	15 00
Portland, do.	8 00—34 55
Unknown,	13 25

FOREIGN LANDS AND MISSIONARY STATIONS.

Markham, Can. West, Rev. W. H. Allworth,	5 64
Paris, Can. West, Cong. ch. and so. coll. 17,86; m. c. 18,75; juv. miss. box, 1,82; Miss Cary, 2,50; Chas. Whitlaw, 20; N. Hamilton, 16; prem. 36,55;	113 48
Yozgat, Turkey, Mrs. Caroline W. Ball, deceased, wh. cons. Rev. JASPER N. BALL an H. M.	50 00
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	169 12

MISSION SCHOOL ENTERPRISE.

MAINE.—Hallowell, s. s. for Erzroom, 25; Machias, s. s. 16; New Sharon, Charlie Thwing, 1, Eddie Thwing, 6dc., little Sammie, (now in heaven,) 1; North Yarmouth, s. s. 6,75; Portland, 3d ch. s. s. 45; Sanford, John Storer, 25; Union, s. s. 2,52;	122 87
NEW HAMPSHIRE.—Colebrook, s. s. 6; Henniker, s. s. for India, 15; for Aintab, 3; Kensington, s. s. 25; New Castle, s. s. 12;	61 00
VERMONT.—Chester, T. and M. and S. Torry, 1,50; Georgia, s. s. 6; Lower Waterford, cong. ch. 25; Rochester, s. s. 2; Rupert, s. s. 13; Westford, s. s. 5;	52 50
MASSACHUSETTS.—Auburndale, s. s. for Madura, 20; Boston, Essex st. ch. s. s. for Periaiculum, 150; Central ch. s. s. Miss Whitcomb, for Oroomiah, 25; Northampton, 1st ch. s. s. 25; Salem, Tabernacle, s. s. 25;	245 00
CONNECTICUT.—Kent, s. s. for Madura, 25; New Haven, North ch. s. s. for Madura, 24,50; Windsor Locks, Edith Allen, 4; Julian S. Allen, 2;	55 50
NEW YORK.—Brockport, s. s. for Persia, 40,50; Butternuts, s. s. miss. so. 10; Catskill, George H. Penfield, for Gaboon, 20; Le Ray, s. s. 3,84;	74 34
PENNSYLVANIA.—Girard, Pres. ch. s. s.	10 10
DELAWARE.—Wilmington, Hanover st. ch. s. s.	23 95
OHIO.—Athens, s. s. for Turkey, 10; Cincinnati, 1st German pres. s. s. 7; Cleveland, 2d pres. ch. s. s. 100; Mayflower mission, s. s. 40; Lyme, pres. s. s. 3; Willington, s. s. 5;	165 00
INDIANA.—Delphi, s. s. 8; Evansville, pres. ch. s. s. for Bombay, 20,70;	28 70
MICHIGAN.—Hudson, cong. s. s.	4 20
ILLINOIS.—Alton, Pres. ch. s. s. 20; Jacksonville, 1st pres. ch. s. s. 102, wh. cons. CHAS. McDONALD an H. M.; Payson, cong. ch. s. s. 5;	127 00
WISCONSIN.—Green Bay, Miss Butler's s. s. class,	1 00
MISSOURI.—South Hannibal, s. s. for India,	25 00
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	996 66

Donations received in April,	28,957 67
Legacies,	9,568 73
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	\$38,526 40
TOTAL from September 1st, 1863, to April 30th, 1864,	\$248,860 47

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